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MAX MÜLLER'S
HANDBOOKS
FOR
THE STUDY OF SANSKRIT
—
A SANSKRIT GRAMMAR
FOR BEGINNERS.

Journal of History

Sansk 3: 87

A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

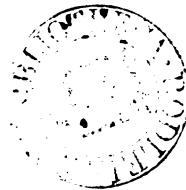
DEVANÂGARI AND ROMAN LETTERS THROUGHOUT,

BY

F. MAX MÜLLER, M.A.,

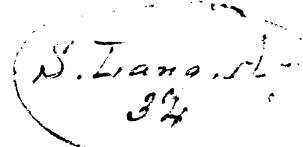
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P R E F A C E

TO THE FIRST EDITION.



THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flechia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudi, the Siddhānta-Kaumudi, the Sārasvatī Prakriyā, and the Mādhabīya-dhātu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *t* and *ṭ*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ή μιμήσεται*, but I feel that I may say, यत्रे कृते यदि न सिद्धाति क्षेत्र दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars *.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhânta-Kaumudi by Sri Târânâtha-tarkavâchpati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *i* and *u*. On page 136, l. 7, read शीवत् instead of स्त्रीवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनाल्लीपोषकत्वं.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlvi.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgṛi*, which forms its Aorist by adding इष्म् *isham*, ईः *th*, ईत् *tt*. Here the simplest rule would be that final रि *ri* before इष्म् *isham* becomes र् *r* (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final रि *ri* should take Guṇa before इष्म् *isham* (Pāṇ. vii. 3, 84). This would give us अजागरिष्म् *ajāgar-isham*. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛiddhi of final vowels before इष्म् *isham*, i.e. अजागरिष्म् *ajāgarisham*. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जागृ *jāgṛi* a special exception from Vṛiddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate ई *i*, like अजागरिष्म् *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short \bar{a} , beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short \bar{a} , beginning with a consonant and ending in r , like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिबेधो विकल्पनं ।
युनवृद्धिर्नियं वेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guna, Vṛiddhi, Guna, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehltingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Ātmaneṣṭa वरीषीष् *varīṣīṣṭa* and स्तरीषीष् *starīṣīṣṭa*; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान् *agrayāna* to प्रयान् *prayāna*, this being necessarily प्रयाण् *prayāna*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāminau*, वृषगामिणौ *vrishagāminau*, हरिकामाणि *harikāmāni*, and हरिकामेण *harikāmēna*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudi, but may be traced back to the MSS. of the Prakriyā-Kaumudi, the source, though by no means the model, of the Siddhānta-Kaumudi. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvati. These grammars do not conjugate every verb that occurs in the Dhâtupâtha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâtha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

P R E F A C E

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmāśāstri, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmāśāstri objects to the form पुम्सु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुम्सु *pumsu*. But in our own Sanskrit grammars we first have a general rule that ए s is changed to ए sh after any vowel except ए and ए अ, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pum̄su*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुंसु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the श् *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुंसा *punsā*, Gen. पुंसः *punsah*, &c.; but in these cases the श् *s* is radical, and would therefore not be liable to be changed into श् *sh* after a vowel and Anusvāra (Pān. viii. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुंसु *punsu*, instead of पुंसु *pum̄su*. In Pānini's grammar (as may be seen from my note appended to § 100) the rule on the change of श् *s* into श् *sh* is so carefully worded that it just excludes the case of पुंसु *pum̄su*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pānini's authority, and have written पुंसु *pum̄su*, instead of पुंसु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the श् *s* would be sounded as श् *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pānini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.			CONSONANTS.																			
Initial.	Medial.	Initial.	Medial.	Equivalent.	ক	খ	গ	ঘ	ঢ	চ	ছ	জ	ঝ	ঢ	ঘ	ঢ়	ঞ	ঙ	ঘ	ঘ়	ঙ়	ঙ়
অ	-	অ	-	a	ক	খ	গ	ঘ	ঢ	চ	ছ	জ	ঝ	ঢ	ঘ	ঢ়	ঞ	ঙ	ঘ	ঘ়	ঙ়	ঙ়
আ	া	আ	া	â			g	ঘ				জ	ঝ						p	ph		
ই	ি	ই	ি	i			gh					ঝ						b	bh			
ু	ু	ু	ু	û			n										m					
ু	ু	ু	ু	ü																		
ু	ু	ু	ু	r̄i (or ri)																		
ু	ু	ু	ু	r̄i (or ri)	চ	ছ	জ	ঝ	ঢ	চ	ছ	জ	ঝ	ঢ	ঘ	ঢ়	ঞ	ঙ	ঘ	ঘ়	ঙ়	ঙ়
ু	ু	ু	ু	li (or li)	ট	ঠ	ঢ	ঘ	ঢ়	ত	ছ	জ	ঝ	ঢ	ঘ	ঢ়	ঞ	ঙ	ঘ	ঘ়	ঙ়	ঙ়
ু	ু	ু	ু	l̄i (or l̄i)						t	ছ	জ	ঝ	ঢ	ঘ	ঢ়	ঞ	ঙ	ঘ	ঘ়	ঙ়	ঙ়
ু	ু	ু	ু	e						ঠ		ঢ		ঢ়		ঞ		ঙ		ঘ		ঙ়
ু	ু	ু	ু	ai						ঢ		ঝ		ঢ়		ঞ		ঙ		ঘ		ঙ়
ু	ু	ু	ু	o						ঞ		ঙ		ঙ়		ঙ		ঙ		ঘ		ঙ়
ু	ু	ু	ু	au																		

¹ Sometimes represented in the Veda by ক, খ, ঙ (or l).

² Sometimes represented in the Veda by ক্ল, খ্ল, ঙ্ল (or lh).

CHAPTER I.

THE ALPHABET.

§ 1. **SANSKRIT** is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devandgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devandgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagárâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. ii. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *samskāras*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prakṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*)' is untenable, because it interpolates the idea of continuation. If *prakṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.
Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ, ङ *ṅ*, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenues.)	Hard and aspirated, (tenues aspirate.)	Soft, (mediae.)	Soft and aspirated, (mediae aspiratae.)	Nassils.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs.
1. Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	ঘ <i>gh</i>	ঙ <i>ঙ</i>	হ <i>h</i> ²	ং <i>ং</i>	অ <i>a</i> আ <i>ā</i>	
2. Palatals,	চ <i>ch</i>	ছ <i>chh</i>	জ <i>j</i>	ঝ <i>jh</i>	ঞ <i>ঞ</i>	য <i>y</i>	শ <i>শ</i>	ই <i>i</i> ই <i>ি</i>	ে <i>e</i> এ <i>ে</i>
3. Linguals,	ত <i>t</i>	ঢ <i>th</i>	দ <i>d</i>	ধ <i>dh</i>	ণ <i>ণ</i>	ৰ <i>r</i>	শ <i>sh</i>	ু <i>u</i> ঔ <i>৔</i>	ো <i>ো</i> ঔ <i>au</i>
4. Dentals,	ত <i>t</i>	ঢ <i>th</i>	দ <i>d</i>	ধ <i>dh</i>	ন <i>n</i>	ল <i>l</i>	স <i>s</i>	ল <i>l</i> (ল <i>l</i>)	ল <i>l</i> (ল <i>l</i>)
5. Labials,	প <i>p</i>	ঘ <i>ph</i>	ব <i>b</i>	ঘ <i>bh</i>	ম <i>m</i>	ব <i>v</i> ³	ং <i>ং</i>	উ <i>u</i> ঊ <i>ু</i>	

Unmodified Nasal or Anusvâra, • *m* or ॥ *m*.

Unmodified Sibilant or Visarga, : *h*.

¹ In the Veda ঢ *ḍ* and ঢ *ঢ*, if between two vowels, are in certain schools written ঢ ! and ঢঢ !.

² হ *h* is not properly a liquid, but a soft breathing.

³ ব *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *h*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ल l, is merely a grammatical invention ; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmûlîya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmânîya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrâkṛiti*, having the shape of the thunderbolt) and ☻ (called *Gajakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign x, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :,(*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ४ ; in the Tantrâbhidhâna as like two त t's. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ n, ञ ñ, ण ñ, ञ n, ञ m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (n by k, kh, g, gh ; ñ by ch, chh, j, jh ; ñ by t, th, d, dh ; n by t, th, d, dh ; m by p, ph, b, bh,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अंकिता instead of अङ्किता *ankitâ*.

अंचिता instead of अङ्चिता *añchitâ*.

कुण्डिता instead of कुण्डिता *kunditâ*.

नंदिता instead of नन्दिता *nanditâ*.

कंपिता instead of कम्पिता *kampitâ*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *ankitâ*, &c.

The same applies to final ञ m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as न् m. अहं, I, is to be pronounced अहम् aham. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final न् m in *pausā* may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसाने अनुस्वारप्रिकर्त्ता। अवसाने था। अवसाने मकारस्यानुखारो भवति २३। देवं । देवम्॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the ण्, ळ्, च्, or ण्, ळ्, ञ्, य्, ल्, व्, which are used to represent a final न् m, if followed by an initial ए y, ल् l, व् v, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति tam yāti we may write तय्याति tay् yāti;

instead of तं लभते tam labhate we may write तङ्गभते talङ् labhate;

instead of तं वहति tam vahati we may write तङ्गहति tav् vahati.

Or in composition,

संयानं sainyānam or सँयानं saiyānam;

संलभं samlabdhām or सँलभं sallabdhām;

संवहति samvahati or सँवहति savvahati.

But never if the न् m stands in the body of a word, such as काम्यः kāmyaḥ; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् sam u āran, changed to सम्बारन् sam vāran.

§ 10. The only consonants which have no corresponding nasals are र् r, श् ś, ष् sh, स् s, ह् h. A final न् m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति tam rakshati.

Or in composition, संरक्षति samrakshati.

तं श्रिणोति tam śrīnoti.

संश्रिणोति samśrīnoti.

तं शकारं tam shakāram.

संश्कारति samshkārati.

तं सरति tam sarati.

संसरति samsarati.

तं हरति tam harati.

संहरति samharati.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-Āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahidhara or Mahidāsabhaṭṭa is said to have written the Sārasvata in order that his children might read it, and to please īśa, the Lord. The date given is 1634, the place Benares, (Sīvaraḍadhant.)

Anusvâra are गः, षः, सः, हः. Thus अंशः: *amśah*, धनूंशि: *dhanūṁshi*, यशांसि: *yaśāṁsi*, सिंहः: *simhaḥ*. Before the semivowels य y, र r, ल l, व v, the म m, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नम्रः: *namrah*, अम्लः: *amlah*. In शंयोः: *śamyoḥ* (Rv. i. 43, 4, &c.) the *m* stands 'padânte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmälliya* χ (tongue-root letter), *Upadh-māṇīya* $\times \phi$ (to be breathed upon), *Anusvāra* $\cdot \bar{m}$ (after-sound), *Visarga* : \bar{h} (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha r* (burring), all letters are named in Sanskrit by adding *kára* (making) to their sounds. Thus ए a is called अकारः *akárah*; क ka, कक्कारः *kakárah*, &c.

§ 13. The vowels, if initial, are written,

ਅ, ਆ, ਇ, ਈ, ਔ, ਏ, ਲੁ, (ਲ੍ਲੁ), ਉ, ਊ, ਏ, ਏ, ਓ, ਔ; a, ä, i, ë, ri, rë, li, (lli), u, ü, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, 1, f, 7, 2, 3, m, (m), 2, 2, 2, 2, 2, 2, 2.

a, ä, i, ï, ri, rï, li, (li), u, ü, e, ai, o, au.

There is one exception. If the vowel रि *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निर्विति: *nirritih.*

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोऽग्रा go'gra, adj. preceded by cows, instead of गोऽग्रा go'gra or गवाग्रा gavāgra; गोऽस्वम् go'svam, cows and horses; प्रउग्रा praūga, yoke; तिताउ titāü, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus **k** is not pronounced *k*, but *ka*; **y** not *y*, but *ya*. But **k** or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *ki*, कृ *kṛi*, कृ *kṛi*, कू *kli*, (कू *kli*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short *fi* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become *ଫି* and *ଶି*, instead of *ଫୀ* and *ଶୀ*. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Viráma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kártsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters : क + क = क्क kka ; न + द = न्द nda ; त + व = त्व tva ; स + ख = ख्स skha ; च + य = च्य chya ; प + त = प्त pta ; क + त = क्त kta ; क + त + व = क्त्व ktva ; क + त + य = क्त्य ktva.

§ 17. The ए r following a consonant is written by a short transverse stroke at the foot of the letter ; as क + ए = क्र kra ; ग + ए = ग्र gra ; त + ए = त्र or त्र tra ; द + ए = द्र dra ; श + ए = श्र shra.

The ए r preceding a consonant is written by ^ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्के arka ; वर् + श = वर्ष्म varshma. This sign for ए r is placed to the right of any other marks at the top of the same letter. Ex. अर्के arka ; अर्केण arkena ; अर्केन्दु arkendū.

क k followed by श sh is written श्क or श्क ksha.

ज j followed by न n is written न्ज jña.

झjh is sometimes written झ्झjh.

र r followed by उ u and ऊ ū is written रु ru, रू rū.

द d followed by उ u and ऊ ū is written दु du, दू dū.

श ś, particularly in combination with other letters, is frequently written श.

Ex. शु su ; शू śū ; श्र sra.

§ 18. The sign of *Viráma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short a is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants : thus युङ्के instead of युङ्के yunkte.

§ 19. The proper use of the *Viráma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign I is used ; at the end of a verse, or of a longer sentence, the sign II.

§ 20. The sign s (*Avagraha* or *Arddhákára*) is used in most editions to mark the elision of an initial अ a, after a final ओ o or ए e. Ex. सोऽपि so'pi for सो अपि so api, i. e. सस अपि sas api ; तेऽपि te'pi for ते अपि te api.

List of Compound Consonants.

क्क k-ka, क्छ k-kha, क्च k-cha, क्त k-ta, क्त्व k-t-ya, क्त्त k-t-ra, क्त्य k-t-r-ya, क्त्त k-t-va, क्न्न k-na, क्ल्य k-n-ya, क्त्त k-ma, क्त्त k-ya, क्त्त or क्त्त k-ra, क्त्त्य or क्त्त्य k-r-ya, क्त्त k-la, क्त्त k-va, क्त्त्य k-v-ya, क्त्त k-sha, क्त्त्स k-sh-ma, क्त्त्य k-sh-ya, क्त्त्स k-sh-va ;—ख्स kh-ya, ख्स kh-ra ;—ग्य g-ya, ग्य g-ra, ग्य g-r-ya ;—घ्स gh-na, घ्स gh-n-ya, घ्स gh-ma, घ्स gh-ya, घ्स gh-ra ;—ङ्क्तं n-ka, ङ्क्तं n-k-ta, ङ्क्तं n-k-t-ya, ङ्क्तं n-k-ya,

॒ न् ॒ न्-क-श-वा, ॒ न् ॒ न्-क-श-वा, ॒ न् ॒ न्-क-ह-या, ॒ न् ॒ न्-ग-या, ॒ न् ॒ न्-ग-ह-या,
॒ न् ॒ न्-ग-ह-र-ा, ॒ न् ॒ न्-न-ा, ॒ न् ॒ न्-म-ा, ॒ न् ॒ न्-य-ा.

॒ च ॒ च-च-वा, ॒ च ॒ च-च-ह-वा, ॒ च ॒ च-च-ह-र-ा, ॒ च ॒ च-न-ा, ॒ च ॒ च-म-ा, ॒ च ॒ च-य-ा;—॒ च ॒ च-ह-य-ा,
॒ च ॒ च-ह-र-ा;—॒ च ॒ ज-ज-ा, ॒ च ॒ ज-ज-ह-य-ा, ॒ च ॒ ज-न-ा, ॒ च ॒ ज-म-ा, ॒ च ॒ ज-य-ा, ॒ च ॒ ज-र-ा,
॒ च ॒ ज-व-ा;—॒ च ॒ न-च-वा, ॒ च ॒ न-च-ह-म-ा, ॒ च ॒ न-च-य-ा, ॒ च ॒ न-च-ह-वा, ॒ च ॒ न-ज-ा, ॒ च ॒ न-न-ा,
॒ च ॒ न-य-ा.

॒ ह ॒ ह-त-ा, ॒ ह ॒ ह-य-ा;—॒ ह ॒ ह-र-ा;—॒ ह ॒ द-ग-वा, ॒ ह ॒ द-ग-य-ा, ॒ ह ॒ द-ग-ह-य-ा,
॒ ह ॒ द-ग-ह-र-ा, ॒ ह ॒ द-म-ा, ॒ ह ॒ द-य-ा;—॒ ह ॒ ध-य-ा, ॒ ह ॒ ध-र-ा;—॒ ह ॒ न-त-ा, ॒ ह ॒ न-थ-व-ा,
॒ ह ॒ न-द-ा, ॒ ह ॒ न-द-य-ा, ॒ ह ॒ न-द-र-ा, ॒ ह ॒ न-द-र-य-ा, ॒ ह ॒ न-द-ह-ा, ॒ ह ॒ न-न-ा, ॒ ह ॒ न-म-ा,
॒ ह ॒ न-य-ा, ॒ ह ॒ न-व-ा.

॒ ह ॒ त-क-वा, ॒ ह ॒ त-क-र-ा, ॒ ह ॒ त-त-ा, ॒ ह ॒ त-त-य-ा, ॒ ह ॒ त-त-र-ा, ॒ ह ॒ त-त-व-ा, ॒ ह ॒ त-त-ह-व-ा,
॒ ह ॒ त-न-य-ा, ॒ ह ॒ त-प-वा, ॒ ह ॒ त-प-र-ा, ॒ ह ॒ त-म-वा, ॒ ह ॒ त-य-ा, ॒ ह ॒ त-र-ा,
॒ ह ॒ त-र-य-ा, ॒ ह ॒ त-व-ा, ॒ ह ॒ त-स-वा, ॒ ह ॒ त-स-न-ा, ॒ ह ॒ त-स-न-य-ा, ॒ ह ॒ त-स-य-ा;—॒ ह ॒ थ-य-ा;
॒ ह ॒ द-ग-वा, ॒ ह ॒ द-ग-ह-य-ा, ॒ ह ॒ द-द-ा, ॒ ह ॒ द-द-य-ा, ॒ ह ॒ द-द-ह-य-ा, ॒ ह ॒ द-न-ा,
॒ ह ॒ द-ब-ा, ॒ ह ॒ द-ब-ह-य-ा, ॒ ह ॒ द-म-ा, ॒ ह ॒ द-य-ा, ॒ ह ॒ द-र-ा, ॒ ह ॒ द-र-�-ा, ॒ ह ॒ द-व-ा,
॒ ह ॒ द-व-य-ा;—॒ ह ॒ ध-न-ा, ॒ ह ॒ ध-न-य-ा, ॒ ह ॒ ध-म-ा, ॒ ह ॒ ध-य-ा, ॒ ह ॒ ध-र-ा, ॒ ह ॒ ध-र-�-ा,
॒ ह ॒ ध-व-ा;—॒ ह ॒ न-त-ा, ॒ ह ॒ न-त-य-ा, ॒ ह ॒ न-त-र-ा, ॒ ह ॒ न-द-ा, ॒ ह ॒ न-द-र-ा, ॒ ह ॒ न-द-ह-ा,
॒ ह ॒ न-न-ा, ॒ ह ॒ न-प-वा, ॒ ह ॒ न-म-ा, ॒ ह ॒ न-य-ा, ॒ ह ॒ न-र-ा, ॒ ह ॒ न-स-ा.

॒ ह ॒ प-त-ा, ॒ ह ॒ प-त-य-ा, ॒ ह ॒ प-न-ा, ॒ ह ॒ प-प-ा, ॒ ह ॒ प-म-ा, ॒ ह ॒ प-य-ा, ॒ ह ॒ प-र-ा, ॒ ह ॒ प-ल-ा,
॒ ह ॒ प-व-ा, ॒ ह ॒ प-स-ा, ॒ ह ॒ प-स-व-ा;—॒ ह ॒ ब-ग-ह-य-ा, ॒ ह ॒ ब-ज-ा, ॒ ह ॒ ब-द-ा, ॒ ह ॒ ब-ध-ह-य-ा, ॒ ह ॒ ब-न-ा,
॒ ह ॒ ब-ब-ा, ॒ ह ॒ ब-ब-ह-य-ा, ॒ ह ॒ ब-य-ा, ॒ ह ॒ ब-र-ा, ॒ ह ॒ ब-व-ा;—॒ ह ॒ भ-न-ा, ॒ ह ॒ भ-य-ा,
॒ ह ॒ भ-र-ा, ॒ ह ॒ भ-व-ा;—॒ ह ॒ म-न-ा, ॒ ह ॒ म-प-ा, ॒ ह ॒ म-प-र-ा, ॒ ह ॒ म-ब-ा, ॒ ह ॒ म-भ-ा,
॒ ह ॒ म-म-ा, ॒ ह ॒ म-य-ा, ॒ ह ॒ म-र-ा, ॒ ह ॒ म-ल-ा, ॒ ह ॒ म-व-ा.

॒ ह ॒ य-य-ा, ॒ ह ॒ य-व-ा;—॒ ह ॒ ल-क-वा, ॒ ह ॒ ल-प-वा, ॒ ह ॒ ल-म-वा, ॒ ह ॒ ल-य-वा, ॒ ह ॒ ल-ल-वा,
॒ ह ॒ ल-व-ा, ॒ ह ॒ व-य-ा, ॒ ह ॒ व-र-ा, ॒ ह ॒ व-व-ा.

॒ ह ॒ श-च-वा, ॒ ह ॒ श-च-ह-य-ा, ॒ ह ॒ श-न-ा, ॒ ह ॒ श-य-ा, ॒ ह ॒ श-र-य-ा, ॒ ह ॒ श-ल-ा, ॒ ह ॒ श-व-ा,
॒ ह ॒ श-व-य-ा, ॒ ह ॒ श-श-ा;—॒ ह ॒ श-त-ा, ॒ ह ॒ श-त-य-ा, ॒ ह ॒ श-त-र-ा, ॒ ह ॒ श-त-र-य-ा, ॒ ह ॒ श-त-व-ा,
॒ ह ॒ श-त-ह-व-ा, ॒ ह ॒ श-ष-ा, ॒ ह ॒ श-ष-य-ा, ॒ ह ॒ श-प-ा, ॒ ह ॒ श-प-र-ा, ॒ ह ॒ श-म-ा, ॒ ह ॒ श-य-ा,
॒ ह ॒ श-व-ा;—॒ ह ॒ ष-क-वा, ॒ ह ॒ ष-क-ह-व-ा, ॒ ह ॒ ष-त-व-ा, ॒ ह ॒ ष-त-य-व-ा, ॒ ह ॒ ष-त-र-व-ा, ॒ ह ॒ ष-त-व-ा,
॒ ह ॒ ष-त-ह-व-ा, ॒ ह ॒ ष-ष-व-ा, ॒ ह ॒ ष-ष-य-व-ा, ॒ ह ॒ ष-ष-र-व-ा, ॒ ह ॒ ष-ष-म-व-ा, ॒ ह ॒ ष-ष-य-व-ा,
॒ ह ॒ ष-ष-व-व-ा, ॒ ह ॒ ष-ष-व-व-व-ा.

॒ ह ॒ ह-न-ा, ॒ ह ॒ ह-न-व-ा, ॒ ह ॒ ह-म-व-ा, ॒ ह ॒ ह-य-व-ा, ॒ ह ॒ ह-र-व-ा, ॒ ह ॒ ह-ल-व-ा, ॒ ह ॒ ह-व-व-ा.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
१	२	३	४	५	६	७	८	९	०

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए e of एकः *ekah*, one.

२ stands for द्वौ dv of द्वौ *dvaū*, two.

३ stands for त्र९ tr of त्रयः *trayah*, three.

४ stands for च ch of चत्वारः *chatvārah*, four.

५ stands for प p of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, ‘Mémoire sur la Propagation des Chiffres Indiens,’ in Journal Asiatique, vi série, tome 1; Prinsep’s Indian Antiquities by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

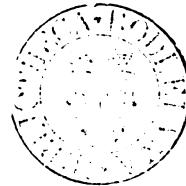
§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short ए a, however, has rather the sound of the English a in ‘America.’
2. The aspiration of the consonants should be heard distinctly. Thus ख kh is said, by English scholars who have learnt Sanskrit in India, to sound almost like kh in ‘inkhorn;’ थ th like th in ‘pothouse;’ फ ph like ph in ‘topheavy;’ घ gh like gh in ‘loghouse;’ ध dh like dh in ‘madhouse;’ भ bh like bh in ‘Hobhouse.’ This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ n has the sound of ng in ‘king.’
4. The palatal letters च ch and ज j have the sound of ch in ‘church’ and of j in ‘join.’
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. डिरेक्टर *Direktor*, गवर्नमेंट *Gavarniment*, &c.*
6. The Visarga, जीवामूलिा and उपाध्मान्तिा are not now articulated audibly.
7. The dental श s sounds like s in ‘sin,’ the lingual ष sh like sh in ‘shun,’ the palatal ञ ś like ss in ‘session.’

* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, ‘On the Origin of the Hindvi Language,’ Journal of the Asiatic Society, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French ‘bon.’

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.



CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इद्रस्तु देवानां महत्तमः: *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhâtu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. नमङ्गणानां नासिका च (चकारेण स्वस्वर्गोऽनातुकूलं तात्पादि समुच्चयते) || नासिकानुस्वारत्य || The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अः bhyām, भिः bhih, अः bhyah, सु su), or by secondary (*taddhita*) suffixes beginning with any consonants except य् y.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् lih, to lick, is लीढः līḍhaḥ, than to remember the rules according to which त् + त् h + t are changed into त् + त् dh + t, त् + त् d + dh, and त् + त् d + dh; त् d is dropt and the vowel lengthened : while in परिवृह + तः parivṛih + taḥ, the vowel, under the same circumstances, remains short ; parivṛih + taḥ = parivṛidh + taḥ, parivṛid + dhaḥ = parivṛid + dhaḥ = parivṛidhaḥ. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. i. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ a, इ i, उ u, औ ri, लि li.
2. Long vowels : आ ā, ई ī, ऊ ū, औ ri, ए ai, ओ o, औ au.
3. Protracted vowels are indicated by the figure ३ 3 ; आ ३ a 3, आ ३ ā 3, इ ३ i 3, ई ३ ī 3, ए ३ e 3, औ ३ au 3. Sometimes we find आ ३ इ, a 3 i, instead of इ ३, e 3 ; or आ ३ उ, ā 3 u, instead of औ ३, au 3.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samāndakshara*) : अ a, आ ā, इ i, ई ī, उ u, ऊ ū, औ ri, औ ū, लि li.
2. Diphthongs (*sandhyakshara*) : ए e, ऐ ai, ओ o, औ au.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika* : अँ a, आँ ā.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are ए a, इ i, उ u, औ r̥i, ल̥ li, if not followed by a double consonant.
2. Heavy vowels are ए ā, इ ī, उ ū, औ ṛi, ए e, औ ai, औ o, औ au, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udātta), *grave* (anudātta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. I. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ i, ई ī, उ ū, ऊ ū, औ r̥i, औ ṛi, ल̥ li, by means of a preceding ए a, which raises इ i and ई ī to ए e, उ ū and ऊ ū to औ o, औ r̥i and औ ṛi to अर् ar, ल̥ li to अल् al. (Pāṇ. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ए ai instead of ए e, औ au instead of औ o, आर् ār instead of अर् ar, and आल् āl instead of अल् al. (Pāṇ. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: ए a, आ ā, इ i, ई ī, उ u, ऊ ū, औ o, औ au, ल̥ li.
2. Guṇa vowels: ए e (a + i), औ o (a + u), अर् ar, अल् al.
3. Vṛiddhi vowels: आ ā, ए ai (a + a + i), औ au (a + a + u), आर् ār, आल् āl.

§ 31. ए a and आ ā do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् han forms with Guṇa जघन् jaghana, or with Vṛiddhi जघान् jaghāna, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ i, ई ī, उ u, ऊ ū, औ r̥i, औ ṛi; also the diphthongs, ए e, ए ai, औ o, औ au.
2. Those which are not, ए a, आ ā.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātiśākhya calls them *nāmin*, for a different reason ; see Rig-veda-prātiśākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. vi. 1, 101.) Thus

अ or आ + अ or आ = आ ā + ā = ā.

इ or ई + इ or ई = ई ī + ī = ī.

उ or ऊ + उ or ऊ = ऊ ū + ū = ū.

ऋ or रू + ऋ or रू = ऋ ri + ri = ri*.

Ex. उक्ता अपगच्छति = उक्ता अपगच्छति *uktvā + apagachchhati = uktvāpāgachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + idrīśī = nadīdrīśī*, such a river.

कर्त्रै रिजु = कर्त्रैरिजु *kartri + riju = kartriju*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśah = mahīśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. vi. 1, 87.) Thus

अ or आ + इ or ई = इ ā + ī = e (āi).

अ or आ + ऊ or ऊ = ऊ ā + ū = o (āu).

अ or आ + ऋ or रू = ऋ ā + ri = ar. (Pāṇ. i. 1, 51.)

Ex. तव इंद्रः = तवेंद्रः *tava + indrah = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

† सा शृद्धिः = सर्द्धिः *sā + riddhiḥ = sarddhīḥ*, this wealth.

तव लकारः = तवलकारः *tava + likārah = tavalkārah*, thy letter li.

Or in compounds, काम्य + ईषः = काम्येषः *kāmya + ishīḥ = kāmyeṣīḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. vi. 1, 88.) Thus

अ or आ + ए = ऐ ā + ē = āī.

अ or आ + ई = ई ā + ī = āī.

अ or आ + ऊ = ऊ ā + ū = āu.

अ or आ + ऋ = ऋ ā + ri = ār.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा एक्षिष्ठः = सैक्षिष्ठः *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter ल॒ li is left out, because it is of no practical utility. It is treated like र॒ ri, only substituting ल॒ l for र॒ r in Guṇa and Vṛiddhi. Thus ल॒ + अनुबंधः li + anubandhaḥ becomes लनुबंधः *lanubandhaḥ*, i. e. having li as indicatory letter.

† Some grammarians consider the Sandhi of ā with ri optional, but they require the shortening of the long ā. Ex. ब्रह्मा+रिषिः *brahmā+rishiḥ = brahmaṛiḥ* or ब्रह्मा रिषिः *brahma rishiḥ*, Brahmā, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ईश्वर्ये = रामैश्वर्ये *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

$\text{अ or आ} = \text{य or या}$ $\text{ऋ or औ} = \text{य् or यू}$ $\text{उ or ऊ} = \text{यु or यू}$ $\text{ए or ई} = \text{ये or यै}$ $\text{ओ or औ} = \text{यो or यौ}$	$\text{अ} = yā.$ $\text{ऋ} = yṛī.$ $\text{उ} = yū.$ $\text{ए} = ye, yai.$ $\text{ओ} = yo, yau.$
$\text{अ or आ} = \text{र or रा}$ $\text{ऋ or औ} = \text{रि or री}$ $\text{उ or ऊ} = \text{रु or रू}$ $\text{ए or ई} = \text{रे or रै}$ $\text{ओ or औ} = \text{रो or रौ}$	$\text{अ} = rā.$ $\text{ऋ} = ri.$ $\text{उ} = rū.$ $\text{ए} = re, rai.$ $\text{ओ} = ro, rau.$
$\text{अ or आ} = \text{व or वा}$ $\text{ऋ or औ} = \text{वि or वी}$ $\text{उ or ऊ} = \text{वु or वू}$ $\text{ए or ई} = \text{वे or वै}$ $\text{ओ or औ} = \text{वो or वौ}$	$\text{अ} = vā.$ $\text{ऋ} = vi.$ $\text{उ} = vu.$ $\text{ए} = ve, vai.$ $\text{ओ} = vo, vau.$

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तृ उत्र = कर्तुत्र *kartri + uta = kartruta*, doing moreover.

मधु इव = मध्यिव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadi + aidasya = nadyaidasya*, the river of Aida.

In compounds, नदी + अर्थं = नद्यर्थं *nadi + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्रत्र *chakryatra* or चक्रि अत्र *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ā), the last element of the Guṇa-vowel is changed into a semivowel. If ā follows, ā is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except ā) = अव् (ay).

ओ (o) + any vowel (except ā) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe ágachchha* = *sakhayágachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayihā*, Friend, here!

प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavēhi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśah* = *gavīśah*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (ai) + any vowel = आय् (āy).

औ (au) + any vowel = आव् (āv).

Ex. श्रियै अर्थः = श्रियार्थः *śriyai arthaḥ* = *śriyārthah*.

श्रियै चतुर्ते = श्रियाचतुर्ते *śriyai rite* = *śriyārīte*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थः = नावर्थः *nau + arthaḥ* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final ए y and ए v of आय् *ay*, आव् *av*, which stand according to rule for ए e, औ o, may be dropt before all vowels (except ा, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe ágachchha*, not into सखयागच्छ *sakhayágachchha*, but into सख आगच्छ *sakha ágachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayihā*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavēhi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final ए y of आय् *āy*, which stands for ऐ ai, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियार्थः *śriyārthah*.

3. The final ए v of आव् *āv*, for औ au, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ u the dropping of the final ए y and ए v is obligatory.

It is without any reason that the final ए y of Guṇa and Vṛiddhi and the final ए v of Guṇa are generally dropt, while the final ए v of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य् *y* and व् *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'atra*, in Siva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugṛihdṇa* = *prabho 'nugṛihdṇa*, Lord, please.

In composition this elision is optional. (Pāṇ. VI. 1, 122.)

Ex. गो + अस्त्राः = गोऽस्त्राः or गोअस्त्राः *go + aśvāḥ* = *go 'śvāḥ* or *go aśvāḥ*, cows and horses.

In some compounds गव् *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेन्द्रः *gavendraḥ*, lord of kine, (a name of Krishna); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, उ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इनौ *kavī imau*, these two poets.

गिरी इनौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बन्धू आनय *bandhū ānaya*, bring the two friends.

लते इते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayātē arbhakau*, the two children lie down.

शयावहे आवं *śayāvahē āvām*, we two lie down.

याचेते अर्पि *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणी॒च *maṇīva*, i. e. मणी॒ इव *maṇī iva*, like two jewels; दंपती॒च *dampati॒va*, i. e. दंपती॒ इव *dampati॒ iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. I. 1, 12.)

Ex. अमी अस्त्राः *amī aśvāḥ*, these horses.

अमू अष्टवः *amū iṣṭavah*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आँā is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au. (Pāṇ. vi. 1, 94.)

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*

उप + एषते = उपेषते *upa + eshatē = upeshate.*

प्र + एशयति = प्रेशयति *pra + eshayati = preshayati *.*

परा + एखति = परेखति *parā + ekhati = parekhati.*

उप + ओषति = उपोषति *upa + oshati = uposhati.*

परा + ओहति = परोहति *parā + ohati = parohati.*

This is not the case before the two verbs एध् *edh*, to grow, and इ॒ ति, to go, if raised by Guṇa to ए॒ ए. (Pāṇ. vi. 1, 89.)

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate.*

अव + एति = अवैति *ava + eti = avaiti.*

In verbs derived from nouns, and beginning with ए॒ or ओ॒ e or o, the elision of the final अ॑ or आ॑ā of the preposition is optional.

§ 44. If a root beginning with ए॒ ri is preceded by a preposition ending in अ a or आँā, the two vowels coalesce into आर् *ár* instead of अर् *ar*. (Pāṇ. vi. 1, 91.)

Ex. अप + आर्च्छति = अपार्च्छति *apa + richchhati = apârâchchhati.*

अव + आर्णाति = अवार्णाति *ava + riñāti = avârñāti.*

प्र + आर्जते = प्रार्जते *pra + rijate = prârjate.*

परा + आर्षति = परार्षति *parā + riñati = parârshati.*

In verbs derived from nouns and beginning with ए॒ ri, this lengthening of the अ a of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds आर्णं *riñam*, debt, and आर्तः *ritah*, affected, take Vṛiddhi instead of Guṇa if preceded by अ a; प्र + आर्णं = प्रार्णं *pra + riñam = prârñam*, principal debt; आर्ण + आर्णं = आर्णार्णं *riñā + riñam = riñârñam*, debt contracted to liquidate another debt; शोक + आर्तः = शोकार्तः *soka + ritah = śokârtah*, affected by sorrow. Likewise आह् *āh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विआ + आहः *visvā + āhah*, the acc. plur. of विआवाह् *visvavāh*, is विआहैः *visvauhah*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial ओ॒ o in ओष्टः *oshṭah*, lip, and ओतुः *otuh*, cat, is preceded in a compound by अ॑ or आ॑ā, the two vowels may coalesce into औ॒ au or ओ॒ o. (Pāṇ. vi. 1, 94, vārt.)

Ex. अधर + ओष्टः = अधरोष्टः or अधरोष्टः *adhara + oshṭah = adharaushṭah* or *adharoshṭah*, the lower lip.

स्थूल + ओतुः = स्थूलोतुः or स्थूलोतुः *sthūla + otuh = sthûlautuh* or *sthûlôtuh*, a big cat.

* In nouns derived from प्रेष *presh*, the rule is optional. Ex. प्रेष or प्रैष *preshya* or *praiṣya*, a messenger. प्रेष *presa*, a gleaner, is derived from प्र *pra* and ई॒ ष *sh*.

If ओष्ठ oshṭha and ओतु otu are preceded by अ or आ ā in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः: mama+oshṭhaḥ=mamaushṭhaḥ, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरं svairam, wilfulness, and स्वैरिन् svairin, self-willed, from स्व + ईर् sva+īra.

अक्षाहिणी akshauhiṇī, a complete army, from अक्ष + अहिणी aksha+ahinī.

प्रौढः praudhah, from प्र + उढः pra+udhah, full-grown.

प्रौहः prauhah, investigation, from प्र + उहः pra+uhah.

प्रैषः praishah, a certain prayer, from प्र + एषः pra+eshah. (See § 43.)

प्रैषः praishyah, a messenger.

§ 47. The final ओ o of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. I, 15.)

Ex. आहो अपेहि aho apehi, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of आ ā (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. I, 14.)

Ex. इ इन्द्रः indra, Oh Indra! उ उमेश u umesa, Oh lord of Umā!

आ एवं ā evam, Is it so indeed?

§ 49. If आ ā (which is written by Indian grammarians आद् ād) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् ā adhyayanāt=ādhyayanāt, until the reading begins.

आ एकदेशात् = एकदेशात् ā ekadeśāt=aikadeśāt, to a certain place.

आ आलोचितं ā alōchitam=ālochitam, regarded a little.

आ उष्णं = ओष्णं ā ushṇam=oshṇam, a little warm.

आ इहि = एहि ā ihi=ehi, come here.

If आ ā is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् ā, evam kila tat, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र he indra, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. I, 125; VIII. 2, 82.)

Ex. देवदत्ता ३। एहि devadattā 3 ehi, Devadatta, come here!

§ 52. *Table showing the Combination of Final with Initial Vowels.*

¹ *Ri* \neq *abhyudīn* *krasva* *rikṣare pare* \neq *iti* *rūpadvayam*; *dṛghe tu* \neq *itiyeva*. *Rūjā* *ritimāstisr.* ² *Rī* or *IĀ*, id. ³ *Lī* or *ī*, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhib*, भ्यः *bhyah*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य् *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state ; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word ; viz.

क् *k*, ख् *ṅ*, त् *t*, ण् *n*, न् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ऽ *h*, ऽ *m̐*.

1. There are five classes of consonants, consisting of five letters each ; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters : ख् *kh* by क् *k*; घ् *gh* by ग् *g*; च्छ् *chh*, however, not by च् *ch*, but by त् *t*, &c. Ex. चित्रलिख् *chitralikh*, painter ; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters ; ग् *g* by क् *k*; द् *d* by न् *t*, &c. Ex. हृद् *hrid*, heart ; nom. हृत् *hrit*. This reduces the fifteen to ten*.
3. No palatal च् *ch* can ever be final ; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural ख् *k*†. Ex. वाच् *vāch*, speech ; voc. वाक् *vāk*. Final ण् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य् *y*, र् *r*, ल् *l*, व् *v*,) ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ऽ *h* cannot be final, but is changed into त् *t* ; sometimes into क् *k* or न् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel ; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical श sh cannot be final, but is replaced by द t. Thus द्विष् dvish becomes द्वित् dvit. In a few words final श sh is changed into क् k.

Radical श s cannot be final, but is replaced by द t. Thus विश् viś becomes वित् vit. In some words final श s is changed into क् k. (§ 174.)

Final radical स s is treated as Visarga.

The Visarga, therefore, raises the nine to ten ; and the Anusvāra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an त् r precedes a final radical tenuis क् k, द् t, न् t, प् p. Thus

अभिभर् + त् = अभिभर् abibhar + t = abibhar, 3. p. sing. impf. of भ्र् bhri, to carry.

अभिभर् + स् = अभिभर् abibhar + s = abibhar, 2. p. sing. impf. of भ्र् bhri, to carry.

सुवल् + स् = सुवल् suvalg + s = suval, nom. sing. well jumping.

But ऊर्ज् urk, strength, nom. sing. of ऊर्जे úrj.

अवरिवर्त् avarivart, 3. p. sing. impf. intens. of वृत् vrit or वृष् vridh.

अमार्त् amārt, from मृज् mrīj. (Pān. VIII. 2, 24.)

The nom. sing. of चिकीर्ष् chikirsh is चिकीः chikīḥ, because here the r is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn *. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvāra is formed in the nose only, and is called *Násikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*) ; the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (ॐ, लैं, वैं, or यं, लं, वं, य्, ल्, व्.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ n; च ch, छ chh, ज j, झ jh, ञ ñ; त t, ठ th, ढ d, ठ dh, ण n; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparśa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.

2. Letters formed by slight contact (*iṣhat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsas* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.

3. Letters formed by slight opening (*iṣhad vivṛita*): ख ख, श श, ष sh, स s, ख फ, ह h. These are called *Ushman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.

4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, त t, ठ th, न n, थ th, प p, फ ph; ख ख, श श, स s, ख फ, and Visarga : ह h. In their formation the glottis is open. They are called *Aghosha*, non-sonant.

2. Sonant letters : ग g, घ gh, ज j, झ jh, ढ d, ठ dh, द d, ध dh, ब b, भ bh, ङ n, ञ ñ, न n, म m; ह h, य y, र r, ल l, व v, the *Anusvāra* म̄, and all vowels. In their formation the glottis is closed. They are called *Ghoshat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ठ dh, थ th, ध dh, फ ph, भ bh; ख ख, श श, ष sh, स s, ख फ; ह h; the Visarga : ह h and *Anusvāra* म̄.

2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into ख k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this आन्तराक प्रयत्नः *abhyantaraḥ prayatnāḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाहः प्रयत्नः *vāyah prayatnāḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *iṣhadasprishṭa*, slight non-contact, or *iṣhadavivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. I. p. 10. Rig-veda-prātiś. XIII. 3. In the Atharva-veda-pratisākhya I. 33. we ought to read एकेऽस्युँ eke'prishṭam instead of एके स्युँ eke sprishṭam.

transition of च् ch into ग् g, or of त् t into न् n, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् t before palatals (च् ch, च् chh, ज् j, ह् jh, न् ñ, श् ś) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च् = तच् tat + cha = tachcha, and this.

तत् + छिनति = तच्छिनति tat + chinatti = tachchhinatti, he cuts this.

तत् + श्रीणोति = तच्श्रीणोति tat + śriṇoti = tachśrīṇoti, he hears this*.

तत् + जायते = तच्जायते tat + jáyate = tajjáyate, this is born. The final त् t is changed into च् ch and then into ज् j according to § 66.

In composition, जगत् + जेता = जगज्जेता jagat + jetā = jagajjetā, conqueror of the world.

The same change would take place before an initial ह् jh; and before an initial न् ñ, त् t might become either ज् j or न् ñ. (§ 68.)

§ 63. Final त् n before ज् j, ह् jh, न् ñ, and श् ś is changed to palatal न् ñ.

Ex. तान् + जयति = तान्जयति tān + jayati = tāñjayati, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् n before च् ch, च् chh, and श् ś will be given hereafter. See § 73, 74.

§ 64. Final त् t before द् t, द् dh, इ् d, ह् dh, ण् n (not श् sh, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तद्डयते tat + dayate = taddayate. The final त् t is changed into द् t and then into इ् d according to § 66.

In composition, तत् + टीका = तट्टीका tat + tīkā = tattīkā, a gloss on this.

सतत् + ठक्कुरः = सतट्कुरः etat + thakkurah = etatṭhakkurah, the idol of him.

* श् ś, according to § 92, is generally changed to च् chh: तच्श्रीणोति tachchhriṇoti.

The same change would take place before an initial श *sh*; and before an initial ष *n*, र *t* might become either द *d* or ण *n*. (§ 68.)

§ 65. Final न *n* before द *d*, ध *dh*, ण *n* (not श *sh*, Pāṇ. VIII. 4, 43) is changed to ण *n*.

Ex. महान् + दामरः = महाण्डामरः *mahán + dámaraḥ = mahāṇḍámaraḥ*, a great uproar.

Note—Rules on the changes of न *n* before द *d* and ध *dh* (not श *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (ṁ) and Visarga (h) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhek + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य *y*: वाक् + मिन् = वाग्मिन् *vák + min = vágmin*, eloquent *.

2. द् *t* before sonants, changed into द् *d*:

परिव्राट् + आयं = परिव्राद्यं *parivrāṭ + ayam = parivrādayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राद्हसति *parivrāṭ + hasati = parivrādhasati*, the mendicant laughs; (also परिव्राट् द्वसति *parivrāṭ dvasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राद्मित्रं *parivrāṭ + mitram = parivrādmītram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राद्भिः *parivrāṭ + bhiḥ = parivrādbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vách*; cf. Pāṇ. VIII. 4, 45, vārt.

3. ए॒प before sonants, changed into ए॑बः:

ककुप् + अत् = ककुपत्र् kakup + atra = kakubatra, a region there, (inflectional base ककुभ् kakubh.)

अप् + घट् = अघटः ap + ghaṭah = abghaṭah, a water-jar.

अप् + जयः = अजयः ap + jayah = abjayah, obtaining water.

अप् + मयः = अमयः ap + mayah = ammayah, watery. (§ 69.)

ककुप् + भिः = ककुभिः kakup + bhiḥ = kakubbhīḥ, instrum. plur.

4. ए॒त् before sonants, changed into ए॑द् d, except before sonant palatals and linguals, when (according to § 62) it is changed into ए॑ज् j and ए॑ङ् ḍ:

सरित् + अत् = सरिदत्र् sarit + atra = saridatra, the river there.

जगत् + ईशः = जगदीशः jagat + īśah = jagadīśah, lord of the world.

महत् + धनुः = महाधनुः mahat + dhanuh = mahaddhanuḥ, a large bow.

महत् + भिः = महभिः mahat + bhiḥ = mahadbhīḥ, instrum. plur.

ए॒त् t before sonant palatals, changed into ए॑ज् j: see § 62:

सरित् + जलं = सरिज्जलं sarit + jalam = sarijjalam, water of the river.

ए॒त् t before sonant linguals, changed into ए॑ङ् ḍ: see § 62:

एतत् + दामरः = एतद्गुमरः etat + dāmarah = etaddāmarah, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final ए॒त् t before the possessive suffixes मत् mat, वत् vat, विन् vin, वल् vala is not changed. Ex. विषुव् + वत् = विषुवत् vidyut + vat = vidyutvat, possessed of lightning. Final ए॒स् s too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् tejas+vin = tejasvin, instead of तेजोविन् tejovin; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् jyotis+mat=jyotishmat, instead of ज्योतिर्मत् jyotirmat; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds ए॒क् k, ए॒त् t, ए॒त् t, ए॒प् p are followed by initial nasals, chiefly ए॑न् n and ए॑म् m. The nasals being sonant, they require the change of ए॒क् k, ए॒त् t, ए॒त् t, and ए॒प् p into ए॑ग् g, ए॑ङ् ḍ, ए॑द् d, and ए॑बः b; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written ए॑न् n, ए॑न् n, ए॑न् n, ए॑म् m. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः dik + nāgah = dignāgah or diññāgah, a world-elephant.

मधुलित् + नर्दति = मधुलित्तर्दति or मधुत्तिलनर्दति madhulit + nardati = madhu-liññardati or madhuliniñnardati, the bee hums.

जगत् + नाथः = जगद्नाथः or जगद्नाथः jagat + nāthaḥ = jagadnāthaḥ or jagan-nāthah, lord of the world.

अप् + नदी = अन्नदी or अन्नदी ap + nadī = abnadi or annadī, water-river.

प्राक् + मुखः = प्राण्मुखः or प्राञ्मुखः prāk + mukhah = prāgmukhah or prāñmukhah, facing the east.

भवत् + मतं = भवमतं or भवमतं bhavat + matam = bhavadmatam or bha-vanmatam, your opinion.

Note.—If a word should begin with a guttural, palatal, or lingual *n* (ঁ*n*, শ*n*, or ষ*n*) then a final *t* would change its place or organ at the same time that it became a nasal. It would become ঁ*n*, শ*n*, or ষ*n*. There are, however, no words in common use beginning with ঁ*n*, শ*n*, or ষ*n*.

§ 68. Before the suffix मय maya and before मात्रा mātrā the change into the nasal is not optional, but obligatory. (Pān. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाञ्मयं *rāk+mayam=vāñmayam*, consisting of speech.

मधुलिट + मात्रं = मधुलिटमात्रं *madhulit+mátram = madhulitṁmátram*, merely a bee.

तत् + मात्रं = तम्मात्रं *tat+mátram = tanmátram*, element.

Note—Ninety-six is always षण्णवति *shannavati*, never षड्णवति *shadnavati*.

§ 69. The initial **ঃ** *h*, if brought into immediate contact with a final **ঃ** *k* (**ঃ** *g*), **ঃ** *t* (**ঃ** *d*), **ঃ** *p* (**ঃ** *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into **ঃ** *gh*, **ঃ** *dh*, **ঃ** *dh*, **ঃ** *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik+hastinah=dhigghastinah* or *dhigghastinah*, Fie on the elephants !

परिव्राद् + हतः = परिव्राहतः or **परिव्राहुतः**: *parivṛdṭ+hatah=parivṛddhatah* or *pari-
vrāddhatah*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat+ hutam=tadhutam or taddhum, this is sacrificed.*

अप् + हरणं = अभरणं or **अभरणं** *ap+haranam=abharanam or abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. viii. 4, 60.)

Ex. ता॒त् + लभ्दं = तालभ्दं *tat + labdham = tallabdhām*, this is taken.

पृष्ठा + लळां = पृष्ठलळां *brihat+laḍṭam = brihallalāṭam*, a large fore-head.

§ 71. Final न् *n* before ल् *l* is changed into ळ् *l*; but this ळ् *l* is pronounced through the nose, and is written with the Anusvâra dot over it. It is usual in this case to write the Anusvâra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महालाभः *mahān + lābhah = mahāl lābhah*, large gain.

§ 72. Final **ঁ** *n*, **ং** *n*, and **ঃ** *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pân. VIII. 3, 32.)

Ex. धावन् + शवः = धावनश्वः: *dhávan + aśvaḥ = dhávannaśvaḥ*, a running horse.

प्रत्यन् + आस्ते = प्रत्यन्नास्ते *pratyān + āste = pratyānnāste*, he sits turned toward the west.

सुगण + आस्ते = सुगणास्ते *sugan + åste = sugannäste*, he sits counting well*.

If ଙ n, ଣ n, and ନ n are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + जाह्यस्त् *kavin + dhvayasva*, call the poets.

* Technical terms like उपादि *upādi*, a list of suffixes beginning with *up-*, or तिन्ता *tinnta*, words ending in *tin-*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ञ् *s*.
 Final न् *n* before ट् *t*, ठ् *th*, requires the intercession of ष् *sh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pāṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसंश्चकार *hasan* + *chakāra* = *hasamśchakāra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhávan* + *chhágah* = *dhávamśchhágah*, a running goat.

चलन् + टित्तिभः = चलंश्चित्तिभः *chalan* + *tiṭṭibhah* = *chalamśhītiṭṭibhah*, a moving tiṭṭibha-bird.

महान् + ठक्कुरः = महांष्ठक्कुरः *mahán* + *ṭhakkurah* = *mahámshṭhakkurah*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan* + *taruh* = *patamstaruh*, a falling tree.

Note—प्रशान् *prásán*, quiet, forms the nom. प्रशान् *prásán*; but this final न् *n*, being the representation of an original न् *n*, is not allowed before च् *ch*, ख् *chh*, ट् *t*, ठ् *th*, त् *t*, फ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशान्शिनोति *prasán* + *chinoti* = *prasáñchinoti*; not प्रशान्शिनोति *prasáñśchinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final झ् *n̄* and ञ् *n̄* may be followed by initial ञ् *s*, ष् *sh*, स् *s* without causing any change; but it is optional to add a क् *k* after the झ् *n̄* and a ठ् *t* after the ञ् *n̄*. Thus झशा न्शा becomes झशा न्क्षा (or झ्लशा न्क्ष्हा, § 92); झषा न्षा becomes झ्लषा न्क्षा; झस न्सा becomes झ्लस न्क्षा; ञशा न्शा becomes ञ्लशा न्क्षा (or ञ्ल्लशा न्क्ष्हा); ञषा न्षा becomes ञ्लषा न्क्षा; ञस न्सा becomes ञ्लस न्क्षा. (Pāṇ. VIII. 3, 28.)

Ex. प्राण + शेते = प्राणशेते or प्राण्लशेते (or प्राण्ल्लशेते) *práñ* + *śete* = *práñśete* or *práñkshete* (or *práñkchhete*).

सुगण + सरति = सुगणसरति or सुगण्लसरति *sugan* + *sarati* = *sugansarati* or *suganśsarati*.

§ 75. The same rule applies to final न् *n* before ञ् *s* and स् *s*, but not before ष् *sh*, where it remains unchanged. Before ञ् *s* it is first changed into palatal ञ् *n̄** (§ 63); and ञ् *n̄s* may again be changed to ञ्ला न्च्हस्, ञ्ल्ल न्च्हच्ह (§ 72, 92), or ञ्ल्ल न्च्हह. Before स् *s*, न् *n* may remain unchanged, or न्स् *ns* may be changed into न्स् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tán* + *shaṭ* = *tánshaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or ताञ्चार्दूलान् or ताञ्चार्दूलान् or ताञ्चार्दूलान् *tán* + *śárdūlán* = *tánśárdūlán* or *tánchárdūlán* or *tánchchárdūlán* or *tánchhárdūlán*, or ताञ्चहार्दूलान्, those tigers. (Pāṇ. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before ञ् *s* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate* = *tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hiṁs)* + *su* = *hinsu* or *hintsu*, among enemies. (The base हिंस *hiṁs*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् *t* before स् *s* must remain unchanged, and त् *t* may be inserted. Ex. षट् + सरितः = षट्सरितः or षट्सरितः *shaṭ + saritah* = *shaṭsaritah* or *shaṭtsaritah*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

Anusvāra and Final न् m.

§ 77. न् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra* = किमत्र *kimatra*, What is there ? Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *n*, the final न् *m* or Anusvāra may be changed into ङ् *n*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *n*.

Before द् *t*, ठ् *th*, ड् *d*, ध् *dh*, ण् *n*, to ण् *n*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to य् *y*, ल् *l*, व् *v*. See § 56. 6.



Hence it follows that final न् *m* may be changed into Anusvāra before all consonants, and must be so changed only before ञ् *ś*, ष् *sh*, स् *s*, ह् *h*, and र्, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ् *n*, ञ् *n*, ण् *n*, न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing ; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तान् जयति *tān jayati*, he conquers her, is written तान्जयति *tān jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into तान्जयति *tān jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tān damayati*, he tames her. All this uncertainty is at once removed if final न् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्गरोषि) *kim + karoshi* = *kim karoshi* (or *kiṅ karoshi*), What doest thou ?

शत्रुम् + जहि = शतुं जहि (or शतुञ्जहि) *śatrum + jahi* = *śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīn tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum̄ namati* (or *gurun̄ namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim̄ phalam* (or *kim̄ phalam*), What is the use ?

शास्त्रम् + भीमांसते = शास्त्रं भीमांसते (or शास्त्रम्भीमांसते) *śāstram + mīmāṁsate = śāstram̄ mīmāṁsate* (or *śāstram̄ mīmāṁsate*), he studies the book.

Before य्, ल्, व्, व:

सत्वरम् + याति = सत्वरं याति (or सत्वर्याति) *satvaram + yāti = satvaram̄ yāti* (or *satvarayātī*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याह्वभते) *vidyām + labhate = vidyām̄ labhate* (or *vidyāl̄ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam̄ veda* (or *taṁ veda*), I know him.

Before र्, श्, ष्ठ, स्, ह्:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam̄ roditi*, he cries piteously.

श्वायाम् + शेते = श्वायां शेते *śayyāyām + śete = śayyāyām̄ śete*, he lies on the couch.

मोक्षम् + सेवते = मोक्षं सेवते *moksham + seveta = moksham̄ seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram̄ hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausd*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं evam̄, thus, (or एवम् evam.)

§ 79. Final म् m before ह् h, if ह् h be immediately followed by न् n, म् m, य् y, ल् l, व् v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. **किम् + हनुते = किं हनुते** or **किम्हनुते** *kim + hnute = kim̄ hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or **कियैस्यः** *kim + hyah = kim̄ hyah* or *kiȳ hyah*, What about yesterday ?

किम् + अलयति = किं अलयति or **किम्बलयति** *kim + hmalayati = kim̄ hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If क् kri is preceded by the preposition सम् sam, an म् s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitah = saṁskṛitah*, hallowed.

§ 81. In सम्राज् *saṃrāj*, nom. सम्राट् *saṃrāṭ*, king, श्वर् *m* is never changed. (Pāṇ. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final in *pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत् ख कामः) *tataḥ + kāmaḥ = tataḥ kāmaḥ* (originally *tataχ kāmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णचंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोऽछाया *taroḥ + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + टलति = भीतह्लति *bhītaḥ + ṭalati = bhītashṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नठक्कुरः *bhagnah + ṭhakkurah = bhagnashṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्यापारं (originally नद्याऽपारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāφpāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptah + śiśuh = suptaś śiśuh* or *suptah śiśuh*, the child sleeps.

भागः + षोडशः = भागष्वोडशः or भागः षोडशः *bhāgaḥ + shodaśah = bhāgash shodaśah* or *bhāgaḥ shodaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamaḥ + sargah = prathamasargah* or *prathamaḥ sargah*, the first section.

Note 1—If Visarga is followed by an initial त्व् *ts*, it is not changed into dental स् *s*, but remains Visarga, as if followed by स् *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्थ *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्फुरति *haris sphurati*.)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, ष्*sh* may be substituted for final Visarga. सर्पिष्मिबति or सर्पिः: पिष्मिति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः: पिष्म त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general rule* is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by आ *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except औ *o*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to औ *o*.
4. If the Visarga is preceded by अ *a*, and followed by औ *o*, the Visarga is dropt, अ *a* changed into औ *o*, after which, according to § 41, the initial अ *a* must be elided. The sign of the elision is स्, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kavīḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *ravīḥ + udeти = ravir udeти*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पश्चोः + बंधः = पश्चोबंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyūḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *nīḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्योतिः *duḥ + nītih = duryōtih*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhīḥ*, instrum. plur.

Examples of the first exception :

अस्त्रः + अमी = अस्त्रा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + अष्टयः = आगता अष्टयः *āgatāḥ + ṣṭayāḥ = āgatā ṣṭayāḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhīḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutāḥ + āgataḥ = kutā āgataḥ*, Whence come ?

कः + ईशः = क ईशः *kaḥ + eśhāḥ = ka eśhāḥ*, Who is he ?

कः + र्षिः = क र्षिः *kaḥ + ṣṭihīḥ = ka ṣṭihīḥ*, Who is the poet ?

मनः + आदि = मन आदि *manāḥ + ādiḥ = manā ādiḥ*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhānaḥ + gandhaḥ = śobhāno gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtānaḥ + ghāṭaḥ = nūtāno ghāṭaḥ*, a new jar.

मूर्धन्यः + णकारः = मूर्धन्यो णकारः *mūrdhānyāḥ + ṣṭakāraḥ = mūrdhānyo ṣṭakāraḥ*, the lingual ?.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitāḥ + yatnāḥ = kṛito yatnāḥ*, effort is made.

मनः + रमः = मनोरमः *manāḥ + ramāḥ = manorāmaḥ*, (a compound), pleasing to the mind, delightful.

नः + भिः = नेभिः *naḥ + bhiḥ = nobhīḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayāḥ + astraṁ = ayo'astram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically एर्*. This एर्, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargāḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punāḥ*, again ; प्रातः *prātaḥ*, early ; अंतः *antaḥ*, within ; स्तः *svaḥ*, heaven ; अहः *ahāḥ*, day (§ 196) ; in the voc. sing. of nouns in अ॒रि, ex. पितः *pitāḥ*, father, from पितृ *pitṛi*, &c. ; and in verbal forms such as अजाग्र॑ अजाग्र॒ *ajāgar*, 2. 3. sing. impf. of जाग्नि *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the ए *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah* + *api* = *punarapi*, even again.

प्रातः + एव = प्रातेरेव *prātah* + *eva* = *prātareva*, very early.

भातः + देहि = भातदेहि *bhrātah* + *dehi* = *bhrātar dehi*, Brother, give !

§ 86. No ए *r* can ever be followed by another ए *r* (Pāṇ. VIII. 3, 14). Hence final Visarga, whether etymologically ए *s* or ए *r*, if followed by initial ए *r*, and therefore by § 84 changed to ए *r*, is dropped, and its preceding vowel lengthened. (Pāṇ. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuh* + *rājate* = *vidhū rājate*, the moon shines.

भातः + रक्ष = भाता रक्ष *bhrātah* + *raksha* = *bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punah* + *rogī* = *punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, ए *s* and ए *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *sah* and एषः *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pāṇ. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *sah* + *dadāti* = *sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *sah* *indrah* = *sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *sah* + *abhavat* = *so 'bhavat*, he was.

मृतः सः *mṛitah sah*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pāṇ. VI. 1, 134.)

The pronoun एषः *syah*, he, follows the same rule optionally in poetry. (Pāṇ. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pāṇ. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ* + *īśāna* = *bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ* + *devāḥ* = *bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoh* and अघोः *aghoh*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ kṛi, to do (e.g. कर् kara, कार् kāra), before derivatives of कम् kam, to desire (e.g. कांत् kānta, काम् kāma), before कंस् kainsa, goblet, कुम् kumbha, jar, पात्र् pātra, vessel, कुशा kuśā, counter, board, कर्णी karnī, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

Ex. श्रेयः + करः = श्रेयस्करः śreyah+karah= śreyaskarah, making happy.

अहः + करः = अहस्करः ahah+karah= ahaskarah, sun.

अयः + कुमः = अयस्कुमः ayah+kumbha= ayaskumbha, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं adhah+padam= adhaspadam, below the foot.

दिवः + पतिः = दिवस्पतिः divah+patih= divaspatiḥ, lord of heaven.

वाचः + पतिः = वाचस्पतिः vāchah+patih= vāchaspatiḥ, lord of speech.

भासः + करः = भास्करः bhāshah+karah= bhāskarah, sun, &c.

2. Nouns in इस् is and उस् us, such as हविः havih, धनुः dhanuh, &c., before words beginning with क् k, ख् kh, प् p, and फ् ph, always take ष् sh. (Pāṇ. VIII. 3, 45.)

Ex. सपिः + पानं = सर्पिष्वानं sarpih+pānam= sarpiṣpānam, ghee-drinking.

आयुः + कामः = आयुष्कामः áyuh+kāmāh= áyushkāmāh, fond of life.

Note—भ्रातुष्पुत्रः bhrātushputrah, nephew, is used instead of भ्रातुः पुत्रः bhrātuḥ putrah, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः namaḥ, पुरः purah, तिरः tirah, if compounded prepositionally with कृ kṛi, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः namah+kāraḥ= namaskāraḥ, adoration; (but नमः कृत्वा namah kṛitvā, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य purah+kṛitya= puraskṛitya, having preferred.

तिरः + कारी = तिरस्कारी tirah+kārī=tiraskārī, despising. In तिरः tirah the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः nih, दुः duh, वहिः vahih, आविः áviḥ, प्रादुः prāduh, चतुः chatuh, if compounded with words beginning with क् k, ख् kh, प् p or फ् ph, take ष् sh instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः nih+kāmāh= nishkāmāh, loveless.

निः + फलः = निष्फलः nih+phalah= nishphalah, fruitless.

आविः + कृतं = आविष्कृतं áviḥ+kṛitam= ávishkṛitam, made manifest.

दुः + कृतं = दुष्कृतं duh+kṛitam= dushkṛitam, badly done, criminal.

चतुः + कोणं = चतुष्कोणं chatuh+kōṇam= chatuṣkōṇam, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् mat, वत् vat, विन् vin, and वल् vala, the final स् s appears as स् s or ष् sh (§ 100).

Ex. तेजः + विन् = तेजस्विन् tejah+vin= tejastin, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् jyotiḥ+mat=jyotishmat, with light.

रजः + वल = रजस्वल् rajah+vala= rajasvala, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *sh*, after which the त् *t* becomes ट् *t̄*.

Ex. अर्पिः + त्वं = अर्पिष्ट् *archih+tvam=archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh+tayam=chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश् *páśa*, कल्प् *kalpa*, क् *ka*, and in composition with the verb काम्यति *kámyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्याशं *payah+pásam=payaspásam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah+kalpam=payaskalpam*, a little milk.

यशः + कः = यशस्कः *yáśah+kah=yáśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yáśah+kámyati=yáśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्याशं *sarpih+pásam=sarpishpásam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpih+kalpam=sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh+kah=dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh+kámyati=dhanuskámyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vár+su=várshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir+patih=gírpatih*, lord of speech.

In compounds, however, like गीर्पतिः *gírpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gíhpatih*, धूःपतिः *dhúh-patih*, and धूर्पतिः *dhúrpatih*; स्वःपतिः *svahpatih* and स्वर्पतिः *svarpatih*, lord of heaven; अहःपतिः *ahahpatih* and अहर्पतिः *aharpatih*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahah+bhih=ahobhih*; अहः + सु = अहःसु *ahah+su=ahahsu*; अहः + रात्रः = अहोरात्रः *ahah+rátrah=ahorátrah*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ् *chh* at the beginning of a word, after a final short vowel, and after the particles आ ा and मा *má*, is changed to च्छ् *chchh*.

Ex. तव + छाया = तव छ्याया *tava + chháyá=tava chchháyá*, thy shade.

मा + छिदत् = मा छ्यिदत् *má + chhidat=má chchhidat*, let him not cut.

आ + छादयति = आछादयति ा + च्छादयति *á+chhádayati=áchchhádayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchháyá* or *badarīchchháyá*, shade of Badaris.

In the body of a word, the change of छ् *chh* into च्छ् *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhab*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial श ś, not followed by a hard consonant, may be changed into छ chh, if the final letter of the preceding word is a hard consonant or न n (for न n). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं vāk + śatam = vākśatam or vākchhatam, a hundred speeches.

परिव्राद् + शेते = परिव्राद् शेते or परिव्राद्छेते parivrāṭ + śete = parivrāṭ śete or parivrāṭ chhete, the beggar lies down.

महत् + शक्तं = महश्चक्तं or महच्छक्तं mahat + śakaṭam = mahach śakaṭam or mahach chhakaṭam, a great car.

तत् + श्लोकेन = तच्छ्लोकेन tat + ślokena = tachchhlokena, by that verse.

धावन् + शाशः = धावश्शाशः or धावच्छाशः dhāvan + śaśah = dhāvañ śaśah or dhāvañ chhaśah, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः ap + śabdaḥ = ap śabdaḥ or apchhabdaḥ, the sound of water.

§ 93. If ह h, घ gh, झ dh, ख dh, or भ bh stand at the end of a syllable which begins with ग g, द d, त d, or ब b, and lose their aspiration as final or otherwise, the initial consonants ग g, द d, त d, or ब b are changed into श gh, ढ dh, ण dh, ख bh.

Ex. दुह् duh, a milker, becomes धुक् dhuk.

विश्वगुद् viśvagudh, all attracting, becomes विश्वघुत् viśvaghut.

बुध् budh, wise, becomes भुत् bhut.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL.		I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL.	IN PAUSA.	A & c.	K	KH	G	GH	N	CH	CHH	J	JH	N	T	TH	D	DH	N	
I.	K	<i>g</i> (<i>g</i>)	<i>ga</i>	<i>gā</i>	..	<i>gg</i>	<i>ggā</i>	<i>ḡiññā</i>	..	<i>gj</i>	<i>ḡjh</i>	<i>ḡiññā</i>	..	..	<i>gd</i>	<i>ḡdh</i>	<i>ḡiññā</i>
II.	N	..	<i>ḡinā</i>	<i>ḡiññā</i>	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	T	<i>t</i> (<i>d</i>)	<i>da</i>	<i>dā</i>	..	<i>dg</i>	<i>dgā</i>	<i>d̄iññā</i>	..	<i>dj</i>	<i>d̄jh</i>	<i>d̄iññā</i>	..	..	<i>dt</i>	<i>d̄dh</i>	<i>d̄iññā</i>
IV.	N	..	<i>ḡma</i>	<i>ḡiññā</i>	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	T	<i>t</i> (<i>d</i>)	<i>da</i>	<i>dā</i>	..	<i>dg</i>	<i>dgā</i>	<i>d̄iññā</i>	<i>chch</i>	<i>chch</i>	<i>j̄jh</i>	<i>j̄iññā</i>	<i>tt̄</i>	<i>tt̄h</i>	<i>dd̄</i>	<i>dd̄h</i>	<i>d̄iññā</i>	
VI.	N	..	<i>ḡna</i>	<i>ḡiññā</i>	..	..	..	..	<i>m̄s̄ch</i>	<i>m̄s̄ch</i>	<i>ñij</i>	<i>ñiñā</i>	<i>m̄sh̄t</i>	<i>m̄sh̄h</i>	<i>nd̄</i>	<i>nd̄h</i>	<i>m̄n</i>
VII.	P	<i>p</i> (<i>b</i>)	<i>ba</i>	<i>bā</i>	..	<i>bg</i>	<i>bgā</i>	<i>b̄iññā</i>	..	<i>bj</i>	<i>b̄jh</i>	<i>b̄iññā</i>	..	..	<i>bd̄</i>	<i>b̄dh</i>	<i>b̄iññā</i>
VIII.	M	<i>m̄(ññā)</i>	..	<i>m̄ik(h)(ññā)</i>	<i>m̄g(h)(ññā)</i>	<i>m̄gh(h)(ññā)</i>	<i>m̄ai(h)(ññā)</i>	<i>m̄ach(h)(ññā)</i>	<i>m̄ih(h)(ññā)</i>	<i>m̄ij(h)(ññā)</i>	<i>m̄iññā</i>	<i>m̄iññā</i>	<i>m̄ih(h)(ññā)</i>	<i>m̄id(h)(ññā)</i>	<i>m̄id(h)(ññā)</i>	<i>m̄iññā</i>	<i>m̄ññā</i>	
IXa. <i>H</i> and <i>R</i> exc. <i>AH</i> and <i>ĀH</i>	<i>h</i>	<i>ra</i>	<i>rā</i>	<i>χk</i>	<i>χkh</i>	<i>rg</i>	<i>rgā</i>	<i>s̄ch</i>	<i>s̄ch</i>	<i>rj̄h</i>	<i>rj̄h</i>	<i>rñ̄h</i>	<i>sh̄f</i>	<i>sh̄h</i>	<i>rd̄h</i>	<i>rd̄h</i>	<i>rp</i>	
IXb. <i>AH</i> (not <i>ĀR</i>)	id.	āa	āā	id.	āg	āgā	āñ	id.	āj	ājh	āñ	id.	ād̄	ādh	ād̄	āñ	oñ	
IXb. <i>ĀH</i> (not <i>AH</i>)	id.	oñ	āā	id.	oñ	oñ	id.	oñ	oñ	id.	oñ	id.	oñ	oñ	oñ	oñ	oñ	

FINAL.		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL.	TH	T	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S'	SH	S	H	
I.	K	..	..	<i>ḡd</i>	<i>ḡdh</i>	<i>ḡiññā</i>	..	..	<i>gbh</i>	<i>ḡm̄im</i>	<i>ḡiy</i>	<i>ḡr</i>	<i>ḡl</i>	<i>ḡv</i>	<i>k̄s̄ kchh</i>	..	..	<i>ḡ-kchh</i>
II.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	<i>ñiñā</i>	<i>ñiñā</i>	..	..
III.	T	..	..	<i>dl</i>	<i>dl̄h</i>	<i>d̄iññā</i>	..	..	<i>dbh</i>	<i>d̄m̄ññā</i>	<i>d̄iy</i>	<i>d̄r</i>	<i>d̄l</i>	<i>d̄v</i>	<i>t̄s̄ t̄chh</i>	..	<i>t̄s̄ t̄s̄</i>	<i>d̄-d̄lh</i>
IV.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	<i>ñs̄ ñiñā</i>	<i>ñs̄ ñiñā</i>	..	..
V.	T	..	..	<i>dd</i>	<i>ddh</i>	<i>d̄iññā</i>	..	..	<i>dh</i>	<i>d̄m̄ññā</i>	<i>dy</i>	<i>dr</i>	<i>u</i>	<i>dv</i>	<i>(ch̄s̄) ch̄thh</i>	..	..	<i>d̄-d̄lh</i>
VI.	N	<i>m̄st̄</i>	<i>m̄sth̄</i>	..	..	..	..	..	..	..	..	..	..	..	<i>ñiñā</i>	<i>ñiñā</i>	..	..
VII.	P	..	..	<i>bd</i>	<i>bdh</i>	<i>b̄iññā</i>	..	..	<i>bbh</i>	<i>b̄m̄ññā</i>	<i>hy</i>	<i>br</i>	<i>bl</i>	<i>b̄v</i>	<i>p̄s̄ p̄dh</i>	..	..	<i>b̄-b̄bh</i>
VIII.	M	<i>mt̄(ññā)</i>	<i>mt̄(ññā)</i>	<i>md(h)(ññā)</i>	<i>md(h)(ññā)</i>	<i>miññā</i>	<i>mp(h)(ññā)</i>	<i>mb(h)(ññā)</i>	<i>min(mññā)</i>	<i>iy</i>	<i>mr̄ ml̄</i>	<i>ñv̄</i>	<i>ñv̄</i>	<i>m̄s̄</i>	<i>m̄sh</i>	<i>m̄s̄</i>	<i>m̄sh</i>	<i>m̄ññā</i>	
IXa. <i>H</i> and <i>R</i> exc. <i>AH</i> and <i>ĀH</i>	<i>st̄</i>	<i>rd̄</i>	<i>rd̄h</i>	<i>rn̄</i>	<i>φp̄</i>	<i>φph̄</i>	<i>rb̄</i>	<i>rb̄h</i>	<i>rm̄</i>	<i>rȳ</i>	<i>ɔ̄r̄</i>	<i>rl̄</i>	<i>rv̄</i>	<i>ss̄</i>	<i>shsh̄</i>	<i>ss̄</i>	<i>rh̄</i>		
IXb. <i>AH</i> (not <i>ĀR</i>)	id.	id.	ād̄	ādh̄	āñ	id.	āb̄	ābh̄	āñ	āȳ	ār̄	āl̄	āv̄	id.	id.	id.	āh̄		
IXb. <i>ĀH</i> (not <i>AH</i>)	id.	id.	oñ	oñ	id.	oñ	oñ	oñ	oñ	oȳ	or̄	ol̄	ov̄	id.	id.	id.	oñ		

Note—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ɔ̄ before a letter indicates that it is preceded by a short; the sign ɔ̄ before a letter indicates that it is preceded by a long vowel; the sign ō that the letter is to be elided. III. In col. IX, id. means that the form is the same as in col. IV. The sign ɔ̄ is used to distinguish the real and necessary from the optional *Anuvārā*.

Table showing the Combination of Final with Initial Consonants.

FINAL.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
IN PAUSA.	अ	आ&c. क	ख	ग	ष	ठ	च	छ	ज	ह	ञ	ट	ड	उ	ग	ग्ना	ग्ना
I. क्	क् (η)	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा	गा
II. ह्	... वृङ्	वृङ् अा	... वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	
III. र्	र् (उ)	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	उ डा	
IV. ण्	... षा	षा घा	... षा	षा	षा	षा	षा	षा	षा	षा	षा	षा	षा	षा	षा	षा	
V. द्	द् (ह)	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	दा	
VI. न्	... वृङ्	वृङ् ना	... वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	वृङ्	
VII. ष	ष (घ)	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	घ वा	
VIII. म्	म् (*)	... क (क्ष)	क (क्ष) ख (ख्ले)														
IX a. : and त् exc. अ; and आ:	: त्	या	+ क	+ ख	गी	घी	कुं	ख	स्क	जे	क्ष	जे	घ	उ	हे	र्ही	
IX b. आ:	id.	आ अ	आ घ	आ ष	आ ठ	id.	id.	आ ज	आ ह	आ ञ	id.	id.	आ ट	आ ह	आ ण	आ ट	आ ण
आ: (not अॄ)	id.	आॄ अ	आॄ घ	आॄ ष	आॄ ठ	id.	id.	आॄ ज	आॄ ह	आॄ ञ	id.	id.	आॄ ट	आॄ ह	आॄ ण	आॄ ट	आॄ ण

Note—I. The sign ... means that no change takes place in the initial or final letter.

II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided.

III. In col. IX b, id. means that the form is the same as in col. IX a.

IV. The sign * is used to distinguish the real and necessary from the optional Anusvara.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए	ए
II. इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ	इ
III. ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई	ई
IV. उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ	उ
V. ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ
VI. ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ	ऋ
VII. एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः	एः
VIII. इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः	इः
IX ^a . ; and ए exc. ए; and एः	स्त्रा	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री	स्त्री
IX ^b . आः (not आर)	आद	आध	आन	id.	आण	आभ	आम	आय	आर	आल	आल	आल	आल	आल	आल	आल	आल	आल
	आद	आध	आन	id.	आण	आभ	आम	आय	आर	आल	आल	आल	आल	आल	आल	आल	आल	आल

NATI, or Change of Dental न् n and स् s into Lingual ण् n and ष् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् n and ष् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ण् n.

§ 96. The dental न् n, followed by a vowel, or by त् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् n if it is preceded by the linguals च् ri, च् ri, र् r, or ष् sh. The influence of these letters on a following न् n is not stopped by any vowel, by any guttural (क् k, ख् kh, ग् g, घ् gh, ञ् n, ह् h, म् m), or by any labial (प् p, फ् ph, ब् b, भ् bh, म् m, व् v), or by ष् y, intervening between the linguals and the न् n. (Pāṇ. viii. 4, 1; 2.)

Ex. न् + नां = नृणां nri + nám = nrinám, gen. plur. of न् nri, man.

कर्णः karṇah, ear.

दुष्प्रयं dūṣparyam, abuse.

चृंहण्यं vr̥iṁhaṇam, nourishing, (ह् h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णति grihnáti, he takes, (ह् h is guttural.)

क्षिप्तुः kshipnūh, throwing, (प् p is labial.)

प्रेम्या premnā, by love, (म् m is labial.)

ब्रह्मणः brahmānyah, kind to Brahmans, (ह् h is guttural, म् m is labial, and न् n followed by ष् y.)

निष्ठः nishanñnah, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् n.)

अक्षणवत् akshaṇvat, having eyes, (ण् n is followed by ष् v.)

प्रायेण prāyena, generally, (ष् y does not prevent the change.)

But अर्चन् archana, worship, (च् ch is palatal.)

अर्णवेन arṇavena, by the ocean, (ण् n is lingual.)

दर्शनं darśanam, a system of philosophy, (ज् ś is palatal.)

अर्धेन ardhenā, by half, (ध् dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः rugnah, like वृक्णः vr̥iknah (Pāṇ. vi. 1, 16), should be written with ण् n. The ण् g is no protection for the न् n. Thus अग्निं agni has to be especially mentioned as an exception for not changing its न् n into ण् n in compounds, such as शराग्निः sardagnih. (Pāṇ. Gaṇa kshubhnādi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nā, the sign of the Krī conjugation, are not changed into ण् n in the two verbs तृप् trip and क्षुभ् kshubh (Pāṇ. VIII. 4, 39). Hence

त्रिपोति tripnoti, he pleases*. क्षुभाति kshubhnāti, he shakes.

But श्रीयोति śriyoti, he hears. पुष्ट्याति pushṇāti, he nourishes.

क्षुभाण् kshubhāṇa, imper. shake.

Table showing the Changes of न् n into ण् n.

क्षुरि,	in spite of intervening Vowels,	change	if there follow Vowels, or
क्षुरि,	Gutturals (including इ h and Anusvāra),	न् n	न् n,
र् r,	Labials (including ए v),	into	ए m,
ए sh,	and ए y,	ण् n	ए y, ए v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters क्षुरि, क्षुरि, र् r, or ए sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध बार्धरि bárdhṛi, a leathern thong, + नस् nasa, nose, gives बार्धरिनसः bárdhṛinasaḥ, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Unādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् charman, leather, + नासिका násikā, nose, gives चर्मनासिकः charmandsikah, if it means having a leathern nose. An important exception is सर्वनामन् sarvanáman, a technical term for pronouns, (सर्वे sarva being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. I, 27.) Other proper names not following the general rule, are त्रिनयनः trinayanah†,

* In the Veda we find तृप्तुहि tripnuhi, Rv. II. 16, 6; तृप्तवः tripnavah, Rv. III. 42, 2.

† The Sārasvatī says संशायां वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः trinayanah or त्रिनयनः trinayanah. १. १६. २३.

three-eyed, name of Siva; रघुनंदनः *raghunandanaḥ*, name of Râma; सर्वभौतः *svarbhânuḥ*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agraṇīḥ*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.
ग्रामणीः *grâmaṇīḥ*, head borough, from ग्राम *grâma*, multitude, and नी *nī*, to lead.

वृत्रामः *vritraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahaṇam*, acc. of वृत्रहन् *vritrahan*. (Pâṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्नं *parâhnam*, afternoon, from परा *parâ*, over, and अहन् *ahan*, day; but सर्वाह्नः *svâvâhnaḥ*, the whole day, from सर्वे *svâva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ a. (Pâṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, श्वीरपानं *kshîrapânam* if it means the drinking of milk, or a vessel for drinking milk, कंसः श्वीरपानः *kamsaḥ kshîrapânaḥ*, may be pronounced with dental or lingual *n* (न् n or ण् n); but if it is the name of a tribe who live on milk, it must be pronounced श्वीरपाणः *kshîrapânaḥ*, milk-drinking. (Pâṇ. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavâhanam*, a hay-cart, is spelt with lingual ण् n; while in ordinary compounds, such as इंद्रवाहनं *indravâhanam*, a vehicle belonging to Indra, the dental न् n remains unchanged. (Pâṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mâsha-vâpena*, by sowing beans; but माषकुम्भवापेन *mâsha-kumbha-vâpena*, by sowing from a bean-jar. (Pâṇ. VIII. 4, 38.)
3. In a compound the change of न् n into ण् n does not take place if the first word ends in ग् g.

Ex. चक्र + अयनं = चक्रयनं *rîk + ayanaṁ = rigayanam*.

Some grammarians restrict this to proper names. (Pâṇ. VIII. 4, 3, 5.)

Or if it ends in श् sh, and the next is formed by a primary suffix with न् n.

Ex. निः + पानं = निष्पानं *nîḥ + pânam = nishpânam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pâvanam = yajushpâvanam*. (Pâṇ. VIII. 4, 35.)

4. In compounds the न् n of nouns ending in न् n, and the न् n of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrîhivâpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrîhivâpiṇah*; but also व्रीहिवापिनः *vrîhivâpiṇah*.

व्रीहिवापाणि or व्रीहिवापानि *vrîhivâpâni* or *vrîhivâpâni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrîhivâpeṇa* or *vrîhivâpeṇa*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpiṇī*.
(Kāś.-Vṛitti VIII. 4, 11.)

Note.—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus स्त्ररपः *kharapah* (i. e. donkey-keeper) becomes स्त्ररपायणः *khārapāyaṇah*, the descendant of Kharapa. मातृभोगीणः *mātṛbhogīṇah*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogah*, enjoyment, with the adjectival suffix इन् *īna* (*samsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिणी *gargabhagīṇī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīṇī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *īn*, fem. इनी *īnī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahanah*; but दीर्घाही *dīrghāhī*

dīrghāhī. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpah*, drinking surā; nom. plur. neut. सुरापाणि *surápāṇi*.

क्षीरपः *kshīrapah*, drinking milk; instrum. sing. स्क्षीरपेण *kshīrapena*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कांगमयेण *śushkāngamayēṇa*, instrum. sing. of शुष्कांगमय *śushkāngamaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an ए r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न् *na* (if preceded by a vowel), and मान् *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapanam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but ए a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °न् *prayāpanam* and *prayāpanam*; प्रकोपणं or °न् *prakopanam* or *prakopanam*. Again, after verbs beginning in a vowel (not ए a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेंगणं *pra + īnganam* = *preṅganam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा bhā, भू bhū, पू pū, कम् kam, गम् gam, आय् pyāy, वेप् vep : hence प्रभान् prabhānam &c., never प्रभाण् prabhāṇam ; प्रवेपन् pravepanam, never प्रवेपण् pravepaṇam.

8. After prepositions containing an र् r, such as अंतर् antar, निर् nir, परा parā, परि pari, and प्र pra, and after दुर् dur, the change of न् n into ण् n takes place :

1. In most roots beginning with न् n. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति pra + namati = prañamati, he bows.

परा + नुदति = परानुदति parā + nudati = pardñudati, he pushes away.

अंतः + नयति = अंतर्नयति antah + nayati = antarnayati, he leads in.

प्र + नायकः = प्रणायकः pra + nāyakah = prañdyakah, a leader.

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् n. Thus we should find the root नम् nam entered as णम् nam, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

पिसि nis, to kiss; प्रिंसितव्यं or प्रनिंसितव्यं pranimsitavyam or pranimsitavyam.

पिक्षि niksh, to kiss; प्रिंक्षण्यं or प्रनिंक्षण्यं pranikshapam or pranikshapam.

पिंदि nid, to blame; प्रिंदनं or प्रनिंदनं pranindanam or pranindanam.

3. In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् nrīt, to dance.

नाट् nāt, to fall down, (Chur *).

नंद् nand, to rejoice.

नाथ् nāth, to ask.

नर्द् nard, to howl.

नाध् nādh, to beg.

नक्ष् nakk, to destroy.

नृ nrī, to lead.

Ex. परिनर्तनं parinartanam; परिनंदनं parinandanam.

4. The root नश् naś, to destroy, changes न् n into ण् n only when its ण् s is not changed to श् sh. प्र + नश्यते = प्रणश्यते pra + naśyate = pranaśyate ; but प्र + नष्टः = प्रनष्टः pra + nashṭah = pranashṭah, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् an, to breathe, the न् n is changed to ण् n if the र् r is not separated from the न् n by more than one letter. Thus प्र + अनिति = प्राणिति pra + aniti = prāṇiti, he breathes; but परि + अनिति = पर्यनिति pari + aniti = paryaniti (Pātanjali). The reduplicated aorist forms प्राणिणत् prāṇiṇat; the desiderative with परा parā is पराणिणिषति parāṇiṇiṣhati. (Pāṇ. VIII. 4, 19, 21.)

* It is not नट् nat, to dance, but नट् naṭ of the Chur class, and hence written with a long ḍ. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् han, to kill, the न् n is changed except where ण् h has to be changed to ण् gh. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहन्यते pra + hanyate = prahanyate, he is struck down; अंतर्हन्यते antarhanyate (Pāṇ. VIII. 4, 24); but प्र + ग्नन्ति = प्रग्नन्ति pra + ghnanti = praghnanti, they kill. Also प्रहन्यन् prahanyanam, killing.

The change is optional again where न् n is followed by स् m or ए् v. (Pāṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहन्मि prahanmi or prahan̄mi; प्रहन्वः or प्रहन्वः prahanvah or prahanvah.

7. The न् n of नु nu of the Su and of ना nā of the Kṛi conjugation is changed to ण् n in the verbs फि hi, to send, and मी mī, to destroy. (Pāṇ. VIII. 4, 15.)
Ex. प्रहिणवन्ति prahin̄vanti; प्रमीणवन्ति pramīṇanti.

8. The न् n of the termination आनि áni in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि pra + bhaváni = prabhaváni.

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into ण् n before the verbs (Pāṇ. VIII. 4, 17) गद् gad, to speak, नद् nad, to shout, पत् pat, to fall, पद् pad, to go, the verbs called गु ghu, माङ्* mā, to measure, मेङ् me, to change, सो so, to destroy, हन् han, to kill, या yá, to go, वा vā, to blow, द्रा drā, to flee or to sleep, पस् psā, to eat, वप् vap, to sow or to weave, वह् vah, to bear, शम् śam, to be tranquil (div), चिं chi, to collect, दिह् dih, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vārt.)

प्रख्यगदत् pranyagadat; प्रस्तनदत् pranyanadat.

§ 99. In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c., is optional.

प्रनिपचति or प्रणिपचति pranipachati or prañipachati.

Except again in verbs beginning with का ka or क्षा kha, or ending in ए् sh (Pāṇ. VIII. 4, 18), in which the न् n of नि ni remains unchanged.

प्रनिकरोति pranikaroti; प्रनिखादति pranikhādati; प्रनिपिनश्छि pranipinashṭi.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि ni after प्र pra, परि pari, &c., into णि ni, mentions माङ् mā, but this, according to the commentaries, includes two roots, the root माङ् mā(ñ), which forms मिर्मिते mīrmitē, he measures, and the root मेङ् me(ñ), which forms मयते mayate, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus śam (div) means śāmyati, or śam conjugated like dit, and not śāmayate.

Change of स् s into श् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by श् k, ए r, ल् l, is always changed into the lingual श् sh, provided it be followed by a vowel, or by त् t, ए th, न् n, म् m, य् y, or व् v; likewise by certain Taddhita suffixes, क् ka, कल् kalpa, पाश् pāśa, &c.

If an inserted Anusvāra† or the Visarga or श् sh intervenes between the vowel and the स् s, the change into श् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिष्ठा *sarpishd*; nom. plur. सर्पिष्मी *sarpīshī* (here the Anusvāra intervenes); loc. plur. सर्पिःशु *sarpīshu* (here the Visarga intervenes), or सर्पिष्शु *sarpishshu* (here the श् sh intervenes).

वाच् वाक्शु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिख्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्जु *girshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्षु *kamal + su = kamalshu*, naming the goddess Lakshmi.

ध्रोक्षयति *dhrokyati*, fut. of ध्रुह् *druh*, to hate; (here ह् h is changed to श् k, and the aspiration thrown on the initial ध् d.)

पोक्षयति *pokshyati*, fut. of पुष् *push*, to nourish; (here श् sh is changed into श् k.)

सर्पिः + क् = सर्पिक्षः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क् ka, having clarified butter.

सर्पिः + तरः = सर्पितरः *sarpīḥ + tarah = sarpishtarah*; (here the त् t of तरः *tarah* is changed into श् sh, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीर्जता *gīrjatā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिभत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśishah*, from root आस् *sās*. The rules do not apply to final स् s; hence अग्नितत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंशु *pūṁsu*, loc. plur. of पुंश् *pūṁs*, man, Pada base पुम् *pum*, it does not become पुंशु *pūṁshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंशु *pūṁshu*, or, if we wish to preserve the स् s, पुन्शु *pūnshu*. According to Pāṇini, however, पुंशु *pūṁsu* is the right form. The Sārasvatī prescribes पुंशु *pūnshu*.

Table showing the Changes of स् s into श् sh.

Any Vowels except अ, आ ā, (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also ल् k, र् r, ल् l if immediately preceding,	change स् s into श् sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
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§ 101. The same rule produces the change of स् s into श् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ā: Ex. स्वप् svap, to sleep ; Redupl. Perf. सुश्वाप् sushvāpa, I have slept. सिध् sidh, Des. सिष्टिसति sishtsati. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into श् sh after prepositions requiring such a change, viz. अति ati, over, अनु anu, after, अपि api, upon, अभि abhi, towards, नि ni, in, निर् nir, out, परि pari, round, प्रति prati, towards, वि vi, away : Ex. अभि + स्तौति = अभिष्टौति abhi + stauti = abhishṭauti, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an ए a : Ex. अभ्यष्टौत् abhyashṭaut, he praised. Some verbs, after these prepositions, keep the श् sh in the reduplicated perfect : Ex. सिच् sich, to sprinkle ; अभिष्टिचति abhishṭiñchati, he sprinkles ; अभिष्टिषेच abhishishiñchecha, he has sprinkled. In the intensive सिच् sich does not follow this rule ; hence अभिसेच्यते abhisesichyate (Pāṇ. VIII. 3, 112) ; but in the desiderative स् s is changed, अभिष्टिषक्षति abhishishiñkshati. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मृत् smi, to smile, स्विद् svid, to sweat, स्वद् svad, to taste, स्वंज् svanīj, to embrace, स्वप् svap, to sleep,) as if beginning with श् sh. Thus they write शिद् shidh, श्वा shṭhd, श्मि shmi. (Pāṇ. VI. 1, 64.)

This is not done with सृष् srip, to go, सृज् srīj, to let off, सृच् strī, to cover, सृश् stri, to cover, स्यै styai, to sound, सृक् sek, to go, सृ श्री sri, to go, in order to show that their initial स् s is not liable to be changed into श् sh under any circumstances.

They then give the general rule that this initial श् sh is to be changed into स् s, in all these verbs, except श्विष् shṭhiv, to spit, and श्वश् shvashk, to go, (and according to some in श्वै shṭyai, Sār.) unless where श् sh is enjoined a second time.

Now ष्ठ sh for श् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्ठौति vi + stauti = vishṭauti. सेव sev forms सिष्ठेव sisheva in the reduplicated perfect.
2. In desideratives, when the reduplicative syllable contains इ or उ; or उ. सिष्ठ sidh, Des. सिष्ठिसति sishtisati.

But if the श् s of the desiderative element must itself be changed to ष्ठ sh, the initial श् s remains unchanged. सिष्ठ sidh, सिसेद्धिष्ठति sisedhishati. (Pān. VIII. 3, 61.)

Except in स्तु stu, and in derivative verbs in अय् aya, where श् s is changed to ष्ठ sh. स्तु stu, Des. तुष्ठूषति tushṭūshati. सिष्ठ sidh, Caus. सेधयति sedhayati, Des. सिष्ठेयिष्ठति sishedhayishiati; but सुष्ठूषति susūshati. (VIII. 3, 61.)

Except again, in certain causatives, in अय् aya (VIII. 3, 62), where श् s is not changed into ष्ठ sh. स्विद् svid, सिसेद्यिष्ठति sisvedayishati. स्वद् svad, सिसाद्यिष्ठति sisvādayishati. सह sah, सिसाहिष्ठति sisāhayishati.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु su (su), सू तुः tud (tud), सो so (div), स्तु stu (ad), स्तुभ् stubh (bhū); or even if separated by reduplication, in the verbs स्था sthā, सेनय senaya, सिष्ठ sidh, सिच् sich, संज् sañj, संज् svāñj, सद् sad, संभ्रं stambh, सन् svan, सेव sev, (the last only after परि pari, नि ni, वि vi: VIII. 3, 65.)

After prepositions : अभिषुणोति abhishunoti. अभिषुवति abhishuvati. अभिष्यति abhishyati. परिष्ठौति parishṭauti. परिष्ठोभते parishṭobhate. अभिष्ठास्यति abhishṭhāsyati. अभिषेणयति abhishenayati. परिषेषति parishedhati. अभिषिंचति abhishiñchati. परिषजति parishajati. परिष्वजते parishvajate (VIII. 3, 65). निशीदति nishīdati, but प्रतिसीदति pratisīdati (VIII. 3, 66). अभिष्ठान्ति abhishṭahnāti (VIII. 3, 67 and 114). Also अवश्य् avashṭabhya (VIII. 3, 68, in certain senses). वि and अवश्वणति vi and avashvañati (VIII. 3, 69, in the sense of eating). परिषेवते parishevate.

After prepositions and augment : अभ्यशुणोत् abhyashuṇot. पर्यैषुवात् paryashuvat. अभ्यश्यत् abhyashyat. पर्यष्टौत् paryashṭaut. अभ्यशोभत् abhyashṭobhata. अभ्यष्टात् abhyashṭhāt. अभ्यषेणयत् abhyashenayat. पर्येषेभत् paryashedhat. अभ्यसिंचत् abhyashiñchat. पर्येषजत् paryashajat. अभ्यष्वजत् abhyashvajata. अभ्यषीदत् abhyashīdat. अभ्यष्ठान् abhya-
shṭahnāt. अप्यष्वान् vyashvānat and अवाष्वान् avāshvānat. पर्येषेवत् paryashevata.

After prepositions and reduplication (VIII. 3, 64): अभितष्ठौ abhitashṭhau. अभिषिष्ठेयायिष्ठति abhishishenayishati. अभिषिष्ठेयिष्ठति abhishishedhayishati. अभिषिष्ठेवति abhisi-
shikshati. अभिषिष्ठंस्यति abhishishankshati and अभ्यषिष्ठंस्यत् abhyashishankshat. परिष्विष्ठंस्यते parishishankshate. निषिष्ठसति nishishatsati (VIII. 3, 118). अभितष्ठंभ abhitashṭambha. अवश्वश्वाण् avashashvāṇa. परिषिष्ठेव parishisheva, (the last only after परि pari, नि ni, वि vi.)

4. Only after the prepositions परि pari, नि ni, वि vi, the following words (VIII. 3, 70): the part. सितः sitah, the subst. सयः sayah, सिव् siv, सह sah; कृ kri (if with initial श् s, स्कृ skṛi) and similar verbs; स्तु stu.

The words mentioned in 4. and संज् svāñj may optionally retain श् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु anu, चि vi, परि pari, अभि abhi, नि ni, स्यं syand may take ष sh, except when applied to living beings. (VIII. 3, 72.)
 6. After the prep. चि vi, स्कंदित् skand may take ष sh, though not in the past participle in ता ta (VIII. 3, 73), but after the prep. परि pari, throughout, even in the past participle (VIII. 3, 74). परिष्कतः or परिष्कतः: parishkannah or pariskannah.
 7. After the prep. निर् nir, नि ni, चि vi, the verbs स्फुर् sphur and स्फुल् sphul may take ष sh. (VIII. 3, 76.)
 8. After the prep. चि vi, स्कंभ् skambh must always take ष sh. (VIII. 3, 77.)
 9. The verb अस् as, after dropping its initial vowel, takes ष sh after prepositions which cause such a change, and after प्रादुर् prādur, if the ष sh is followed by य y or a vowel (VIII. 3, 87). अभिष्यात् abhishyāt. प्रादुष्यात् prāduhshyāt. प्रादुषंति prāduhshanti.
 10. The verb स्वप् svap, when changed to सुप् sup, takes ष sh, after सु su, चि vi, निर् nir, दुर् dur (VIII. 3, 88). सुषुप्तः sushuptah. दुषुप्तः duhshuptah.
- Exceptional cases, where श s is used, and not ष sh:
11. The verb सिध् sich, followed by the intensive affix (VIII. 3, 112). अभिसेसिष्यते abhisesi-
chayate.
 12. The verb सिध् sidh, signifying to go (VIII. 3, 113). परिसेधति parisedhati.
 13. The verb सह sah, if changed to सोह् sodh (VIII. 3, 115). परिसोहुं parisodhum.
 14. The verbs स्तम्भ् stambh, सिव् siv, सह sah, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् paryasīshahat.
 15. The verb सु su, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति abhisoshyati. अभिसुसूः abhisusūh.
 16. The verbs सह sad, सञ्ज् svāñj, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् abhishasāda. अभिषखजे abhishasvaje.
 17. The verb सह sad, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् nyashidat or nyasidat.

§ 104. There are many compounds in which the initial श s of the second word is changed to ष sh, if the first word ends in a vowel (except ā). Ex. युधिष्ठिर yudhishṭhira, from युधि yudhi, in battle, and स्थिर् sthira, firm; सुषु sushṭhu, well; दुषु dushṭhu, ill; सुषमा sushamā, beautiful, विषमः vishamah, difficult, from समः samah, even; त्रिषुष् trishṭubh, a metre; अग्नीषोमी agnīshomau, Agni and Soma; मातृष्वस् mātrishvasri, mother's sister; पितृष्वस् pitrišvasri, father's sister; गोष्टः goshṭhah, cow-stable; अग्निष्टोमः agnīṣṭomah, a sacrifice; ज्योतिष्टोमः jyotiṣṭomah, a sacrifice, (here the final श s of ज्योतिष् jyotis is dropped.) In तुरासाह् turāsāh, a name of Indra, and similar compounds, श s is changed to ष sh whenever ह h becomes त t: nom. तुरासाद् turāshāt; acc. तुरासाह् turāsāham. (Pāṇ. VIII. 3, 56.)

Change of Dental ष dh into Lingual त t.

§ 105. The ष dh of the second pers. plur. आत् is changed to त t dh in the reduplicated perfect, the aorist, and in शीढ्वं shīḍhvam of the benedictive, provided the ष dh, or the शी sh of शीढ्वं shīḍhvam, follows immediately an inflective root ending in any vowel but ा, ा ा. (Pāṇ. VIII. 3, 78.)

Ex. कृ kṛi; Perf. चकृद्वे chakṛidhvē.

च्यु chyu; Aor. अच्योद्वं achyoḍhvam.

पुलु plu; Bened. प्लोषीद्वं plos̄hīḍhvam.

But अक्षिध्वः *kship*; Aor. अक्षिध्वम् *akshibdhvam*.

यज् *yaj*; Bened. यक्षीध्वं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ i, and the इ i be preceded by य y, र r, ल l, व v, ह h, the change is optional.

Ex. लु lu; Perf. लुलुविद्वे *luluvividve* or लुलुविद्वे *luluvividve*.

लु lu; Aor. अलुविद्वं *alavidhvam* or अलुविद्वं *alavidhvam*.

लु lu; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्वं *lavishīdhvam*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य y.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Krit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य y. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshami*, I hate, द्वेष्मि *dvekshi*, thou hatest, द्वेष्टि *dveshti*, he hates, अद्वेत् *advet*, he hated, द्विद्धि *dviddhī*, Hate! द्वित् *dvit*, a hater, द्विषः *dvishabh*, of a hater, द्वित्सु *dviṣsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श sh into क k, त t, द d, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्राया *praüga*, fore-yoke, तितृपा *titaü*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरापता *pura-étā*, going in front, नमउक्तिः *nama-uktih*, saying of praise, which

is produced by the elision of a final ए s before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final ए a and आ ā coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, अtm.

दान + इ *dána+i* = दाने *dáne*, in the gift.

दान + ई *dána+ī* = दाने *dáne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short आ a, it becomes necessary to lay down some rules requiring final ए a to be dropped before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाच्म् *vách-am*, it is necessary to enjoin the omission of final ए a of शिव् *síva* before the अं *am* of the acc. sing., in order to arrive at शिवं *sívam*. In the same manner, if एं *am* is put down as the termination of the 1. p. sing. impf. Par., and ए e as that of the 1. p. sing. pres. अtm., we can form regularly अद्वेष् *advesh-am* and द्विषे *dvíshe*; but we have to lay down a new rule, according to which the final ए a of तुद् *tuda* is dropped, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ ā, certain phonetic rules had to be laid down, according to which the final आ ā had to be elided before certain terminations beginning with vowels. Thus the dative शंखधमा + ए *sáṅkhadhmd+e* was said to form शंखभे *sáṅkhadhme*, (to the shell-blower,) by dropping the final आ ā, and not शंखभै *sáṅkadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ ā is dropped, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pán. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ ā, many special rules have to be observed, according to which final आ ā is either elided, or changed to ई ī or to ए e. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+mah* = पुनीमः *púnimah*, we cleanse.

दा + हि *dd+hi* = देहि *dehi*, Give !

§ 110. Final इ i, ई ī, उ u, ऊ ā, औ ū, if followed by vowels or diphthongs, are generally changed to ए y, ए v, ए r.

Ex. मति + ए = मतै *mati+ai* = *matyai*, to the mind.

जिगि + उः = जिग्युः *jigi+uh* = *jigyuḥ*, they have conquered.

भानु + ओः = भान्वोः *bhánu+oh* = *bhánvoḥ*, of the two splendours.

पितृ + आ = पित्रा *pitrī+ā* = *pitrā*, by the father.

विभी + अति = विभ्यति *bibhī+ati* = *bibhyati*, they fear.

In some cases इः and ईः are changed to इय् iy; उ u and ऊः to उव् uv; औः ri to रिरि; औरि to इरि ir and, after labials, to ऊरि ur.

Ex. शिशि + अषुः = शिश्रियषुः *síśri+athuh=síśriyathuh*, you (two) have gone.

भी + इ = भियि *bhi+i=bhiyi*, in fear.

यु + अन्ति = युवंति *yu+anti=yuvanti*, they join.

युयु + उः = युयुवुः *yuyu+uh=yuyuvuḥ*, they have joined.

सुषु + ए = सुषुवे *sushu+e=sushuve*, I have brought forth.

भू + इ = भुवि *bhu+i=bhuvi*, on earth.

मृ + अते = मियते *mri+i=ate=mriyate*, he dies.

गृ + अति = गिरति *gr+i+ati=girati*, he swallows.

पृपृ + इ = पपुरि *papr+i=papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभाति *bibhyati* from भी *bhi*, but जिह्रियति *jihriyati* from ह्री *hrī*.

§ 111. Final औरि, if followed by terminational consonants, is changed to इरि ir; and after labials to ऊरि ur.

गृ grī, to shout; Passive गीर्यते *gīr-yate*; Part. गीर्णः *gīrnāḥ*.

पूरि prī, to fill; Passive पूर्यते *pūr-yate*; Part. पूर्णः *pūrnāḥ*.

Before the य् y of the Passive, Intensive, and Benedicitive, final इः i and उ u are lengthened, final औरि ri changed to रिरि ri, final औरि ri to इरि ir or ऊरि ur. (See § 390.)

§ 112.-ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय् ay, आय् āy, उव् av, आव् āv.

दे + अते = दयते *de+ate=dayate*, he protects.

रै + ए = राये *rai+e=rāye*, to wealth.

गो + ए = गवे *go+e=gave*, to the cow.

नौ + औः = नावः *nau+ah=nāvah*, the ships.

Roots terminated by a radical diphthong (except व्ये vye in redupl. perf., Pāṇ. vi. 1, 46) change it into आा before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता *de+tā=dātā*, he will protect.

दे + सीय = दासीय *de+sīya=dāsīya*, May I protect!

झै + ता = झाता *mlai+tā=mlātā*, he will wither.

शो + ता = शाता *śo+tā=śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai+ati=glāyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् k, ङ् n, र् t, ण् n, त् t, न् n, प् p, म् m, ल् l, : h, म् m, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be

युध् *yudh*. Here, however, the घ *dh* must be changed into द *d*, because no aspirate is tolerated as a final (§ 54. 1); and द *d* is changed into त *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its घ *ch* into क *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द *d* (§ 118). The final घ *h* or घ *gh*, after losing its aspiration, becomes ग *g*, which is further changed to क *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vāch* + *s* = *vāk*, speech; nom. sing.

प्रांच् + स = प्राङ् *prāñch* + *s* = *prāñ*, eastern; nom. sing. masc. Here प्रांच् *prāñch*, which remains after the dropping of स *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क *k* had remained.

सुवल्ल् + स = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल्ल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्लिः *suvalbhīḥ*.

अहन् + स = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अड्वेट् *advesh* + *t* = *advet*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृष्ठ् + ध्वे = प्रिध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. ऐत्म.

2. अट् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अट् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरूत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिन् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भग् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामध् + ति = मामत्ति *mámath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मामध् *mámath*, he shakes much.

रुध् + द्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Ātm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोधः *lobh +yah = lobhyah*, to be desired.

जुध् + नाति = जुधाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् gh, ध् dh, ध् dh, भ् bh are followed by त् t or थ् th, they are changed to the corresponding soft letters, ग् g, द् d, द् d, but the त् t and थ् th are likewise softened, and the द् d receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुध् + थः = रुद्धः *rundh + thaḥ = runddhah* (also spelt रुषः *rundhah*), you two obstruct.

रुध् + तः = रुद्धः *rundh + tah = runddhah*, they two obstruct.

अवान्ध् + तं = अवान्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अवन्ध् + थाः = अवन्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Ātm. thou boundest.

In अवान्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् dh is not thrown back upon the initial ध् dh, because it is supposed to be absorbed by the तं tam of the termination, changed into ध् dham. The same applies to अवन्धाः *abanddhāḥ*, though here the termination थाः thāḥ was aspirated in itself.

§ 118. If घ् gh, ध् dh, ध् dh, ध् dh, at the end of a syllable, lose their aspiration either as final or as being followed by ध् dhv (not by धि dhi), भ् bh, स् s, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् g, द् d, द् d, ध् dh. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. बुद्ध *bhut*, knowing.

Instrum. plur. भुद्धिः *bhudbhīḥ*.

Loc. plur. भुद्धुस् *bhudsu*.

Second pers. plur. aor. Ātm. अभुद्धुः *abhuddhvam*.

Second pers. sing. pres. Intens. बोधोध् + ति = बोधोत्ति *bobodh + si = bobhotsi*.

Desiderative of दभ् *dabh*, पिसति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंसामि *bandh+syámi=bhantsyámi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्वं *adhugdhvam*, 2. p. plur. impf. ऐत्तमः but 2. p. sing. imp. Par. दुग्धिं *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhámi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial ध् *d*, not only before ध् *dh*, स् *s*, but likewise before न् *t* and थ् *th*, where we might have expected the application of § 117. दध् + नः = धत्तः *dadh+tah=dhattah*; दध् + थः = धत्तः *dadh+thaḥ=dhatthah*; दध् + से = धत्ते *dadh+se=dhatse*; दध् + ध्वं = धद्धूं *dadh+dhvam=dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vách*; voc. वाक् *vák*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti=vakti*.

युञ् + धि = युंग्धि *yūñj+dhi=yungdhi*, 2. p. sing. imp. Join !

But loc. sing. वाच् + इ = वाच्यि *vách+i=váchi*.

वाच् + य = वाच्य *vách+ya=váchya*, to be spoken.

वच् + मः = वच्मः *vach+maḥ=vachmaḥ*, we speak.

वच् + वः = वच्वः *vach+vaḥ=vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into त् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्वित् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वित् *advet*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेष्मि *dvesh+si=dveshshi*, thou hatest; aor. अद्विष्मत् *advikshat*, he hated.

पोश्यति *pokhyati* (*posh+syati*), he will nourish.

§ 122. Before न् *t* or थ् *th* it remains unchanged itself, but changes न् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + नः = द्वित् *dvish+tah=dvishṭah*, they (two) hate.

सर्पिष् + तमं = सर्पिष्मं *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental न् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, न् *n*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvid+dhi=dvidḍhi*, hate thou.

मृद् + नाति = मृद्णाति *mrid+dhati=mridṇātī*.

ईद् + ते = ईद्दे *id+te=īṭte*, he praises.

षट् + नामं = षण्म् *shaṭ+nám=shaṇḍam*, of six.

षट् + नवतिः = षण्वतिः *shaṭ+navatih=shaṇḍavatih*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्धूं *dvish+dhvam=dvidḍhvam*, 2. p. plur. impf. ऐत्तमः Hate ye

द्विष् + सु = द्विद्सु *dvish+su=dvitsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhrish*, nom. धृष्ट् *dhrīk*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भर्ज् *bhrāj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sriy*, to let forth, and भ्रज् *bhrāj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + ष = मृष् *mrij*+*tha*=*mṛishīha*, you wipe.

राज् + सु = राष्टु *rāj*+*su*=*rātsu*. अयज् + षं = अयद्वं *ayaj*+*dhvam*=*ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *j*, छ् *chh*, ख् *ksh*, ष् *sch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *vit*, a man of the third caste.

Fut. वेज् + स्तामि = वेस्यामि *ves*+*syāmi*=*vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेहा *ves*+*tā*=*veshīā*, he will enter.

विज् + षं = विद्वं *viś*+*dhvam*=*viddhvam*, enter you.

Loc. plur. विज् + सु = विद्सु *viś*+*su*=*viṣsu*, among men.

Nominal base प्राढ् *prāchh*; nom. प्राट् *prāṭ*, an asker.

Verbal base प्रह् *prachh*; प्रह् + स्तामि = प्रस्यामि *prachh*+*syāmi*=*prakshyāmi*, I shall ask.

प्रह् + ता = प्रष्टा *prachh*+*tā*=*prashṭā*, he will ask.

प्राढ् + सु = प्राद्सु *prāchh*+*su*=*prātsu*, among askers.

Nominal base तक्ष् *taksh*; तक्ष् + सु = तद्सु *taksh*+*su*=*taṭsu*, among carpenters.

Nominal base रक्ष् *raksh*; गोरक्ष् + सु = गोरद्सु *goraksh*+*su*=*goraṭsu*, among cow-herds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh*+*se*=*chakshe*, thou seest.

चक्ष् + षे = चद्वे *chaksh*+*dhve*=*chadḍhve*, you see.

व्रश् *vrasch*, to cut; nom. sing. वृट् *vrit*.

व्रश् + स्तामि = व्रस्यामि *vrasch*+*syāmi*=*vrakshyāmi*, I shall cut.

व्रश् + ता = व्रष्टा *vrasch*+*tā*=*vrashṭā*, he will cut.

§ 126. The ज् *j* of दिज् *dis*, to show, दृज् *driś*, to see, स्पृज् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into ष् *sh*.

Ex. Nominal base दिज् *dis*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिष्ठु *dikshu*.

दृज् *driś*; nom. sing. दृष्ट् *drik*; instrum. plur. दृग्भिः *dṛigbhiḥ*.

In the root नश् *naś*, the change of ज् *j* into ष् *sh* or षट् *ṣṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्तामि = लेस्यामि *leh*+*syāmi*=*lekshyāmi*, I shall lick.

दोह् + स्तामि = धोस्यामि *doh*+*syāmi*=*dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उश्णिह् *ushṇih*; or (2) like ह् *dh* in all other words.

Ex. (1) दुह् duh; nom. पुक् dhuk; instrum. plur. पुग्भिः dhugbhīḥ; loc. plur. पुक्षु dhukshū; part. pass. दुग्धः dugdhaḥ.

दुह् + तः = दृढः dṛih+taḥ = dṛidhaḥ, fast, is an exception.

Ex. (2) लिह् lih; nom. लिट् lit; instrum. plur. लिद्भिः lidbhīḥ; loc. plur. लिट्सु litṣu (वाह् vāh, वाद्सु vādsu).

लिह् + तः = लीढः lih+taḥ = līḍhaḥ.

रुह् + तः = रुढः ruh+taḥ = rūḍhaḥ.

In लीढः līḍhaḥ and रुढः rūḍhaḥ, द + त् dh+t are changed to द + द् dh+dh, or, more correctly, to इ d+ह् dh (§ 117); then the first इ d is dropped and the vowel lengthened. The only vowel which is not lengthened is अ् ri; e.g. वृह् + त = वृष्ट वृih+ta = vṛidha.

The vowel of सह् sah and वह् vah is changed into ओ o (Pāṇ. vi. 3, 112), unless Samprasāraṇa is required, as in the part. उद्धः udhaḥ. (Pāṇ. vi. 1, 15.)

§ 129. The final ह् h of certain roots (द्रुह् druh, मुह् muh, स्नुह् snuh, स्निह् snih) is treated either as घ् gh or ध् dh. From द्रुह् druh, to hate, we have in compounds the nom. sing. पुक् dhruk and पुट् dhruṭ (Pāṇ. VIII. 2, 33); past participle द्रुग्धः drugdhaḥ or द्रूढः drūḍhaḥ.

§ 130. The final ह् h of नह् nah, to bind, is treated as ध् dh.

Ex. उपानह् upānah, slipper; nom. sing. उपानत् upānat; instrum. plur. उपानद्भिः upānadbhīḥ.

Past part. pass. नह् + तः = नद्धः nah+taḥ = naddhaḥ, bound.

As to अनद्धुह् anaduh, ox, &c., see Declension.

§ 131. The स् s of the nominal bases ध्वस् dhvas, falling, and स्रस् sras, tearing, if final or followed by Pada-terminations, and the स् s of वस् vas, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् t (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् dhvas, to fall; nom. sing. ध्वत् dhvat, nom. plur. ध्वसः dhvasaḥ, instrum. plur. ध्वद्भिः dhvadbhīḥ.

§ 132. Verbal bases ending in स् s, change it to त् t, before terminations of the general tenses beginning with स् s. (Pāṇ. VII. 4, 49.)

Ex. वस् vas, to dwell; fut. वस् + स्यामि = वस्यामि vas+syāmi=vatsyāmi.

Before other terminations beginning with स् s, final स् s remains unchanged.

वस् + से = वस्ते vas+se=vasse, thou dwellest.

सस् + सि = सस्ति sas+si=sassi, thou sleepest.

निंस् + से = निंस्ते nims+se=nimse, thou kissest.

पेपेस् + सि = पेपेष्मि pepes+si=pepeshshi, thou hurtest. (§ 100.)

In certain verbs final स् s is dropped before धि dhi of the imperative.

शास् + धि = शाधि śas+dhi=śādhi. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि chakās+dhi=chakādhi.

In the same verbs final स् s, if immediately followed by the termination of the second person, स् s, may be changed to त् t or remain स् s.

अशास् + स् = अशात् or अशाः asás+s=asāt or asāḥ.

Before the त् t of the third person, it always becomes त् t.

अशास् + त् = अशात् asás+t=asāt. (Pāṇ. VIII. 2, 73, 74.)

Final न् *t*, द् *d*, ध् *dh* before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by न् *t* or by स् *s*; अवेत् *avet* or अवे: *aveh*, thou knewest; अरुणत् *arunat* or अरुणः *arunah*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvāra.

Ex. जिघांसति *jighānsati*, he wishes to kill, from हन् *han*.

क्रम्स्यते *kramṣyate*, he will step, from क्रम् *kram*.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन् *suhin*, Pada base of सुहिंस् *suhims*. If न् *n* were changed to Anusvāra, we should have to write सुहिंशु *suhimshu*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*. प्रेन्वनं *prenvanam**, propelling, from इन्व् *inv*.

§ 135. म् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kám-yah*, to be loved, from कम् *kam*.

ताम्रं *támrām*, copper, from तम् *tam* and suffix रा.¹

अम्लः *amlah*, sour, from अम् *am* and suffix ला.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n*. (Pāṇ. VIII. 2, 65.)

Ex. प्रशान् *prashán*, nom. sing., and प्रशान्भिः *prashánbhiḥ*, instrum. plur., प्रशान्सु *prashánsu*, loc. plur., from प्रशान् *prashám*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म *gam+ma*, गम् + व *gam+va*.

But nom. plur. प्रशानमः *prashánam*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशङ्कते *dśaṅkate* or *dśaṁkate*, he fears.

आलिङ्गति or आलिंगति *ālingati* or *ālīngati*, he embraces.

वचयति or वंचयति *vañchayati* or *vamchayati*, he cheats.

उत्कर्षते or उत्कर्षते *utkarṣṭate* or *utkar̄ṣṭhate*, he longs.

गन्तुं or गंतुं *gantum* or *gaṁtum*, to go.

कम्पते or कंपते *kampate* or *kainpate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpah*, it is optional to change final म् *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence संकल्पः or सङ्कल्पः *samkalpah* or *saṅkalpah*. (See § 77.)

* If the न् *n* before व् *v* were treated as Anusvāra, the second न् *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श ś, ष sh, स s, and ह h.

Ex. दंशनं *damśanam*, biting. यज्ञूषि *yajñūṣhi*, the prayers.

हंसः *haṁsaḥ*, goose. रंहते *ramhate*, he goes.

§ 139. न् n following immediately after च ch or ज j is changed to ष ṣ.

Ex. याष्टा *yāṣṭā*, prayer. राजी *rājī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ chh in the middle of a word between vowels or diphthongs must be changed to च्छ chchh. (See § 91.)

Ex. च्छुर् *richh*, to go; च्छच्छति *richchhati*, he goes.

म्लेच्छः *mlechchhabh*, a barbarian.

§ 141. छ chh before a suffix beginning with न् n or म् m is changed to श ś.

Ex. प्राश्छ + न् = प्राशः *prachh+na=prashnah*, question.

पाप्राश्छ + मि = पाप्राश्मि *páprachh+mi=pápraśmi*, I ask frequently.

Before ष v this change is optional.

§ 142. Roots ending in य् y and व् v throw off their final letters before terminations beginning with consonants, except य् y.

Ex. पूय् + तः = पूतः *púy+taḥ=pútah*, decaying.

तुर्व् + नः = तूर्णः *turu+naḥ=túrṇah*, killed.

दिदिव् + वान् = दिदिवान् *didiv+ván=didiván*, having played.

§ 143. Roots ending in व् v and त् r, if preceded by इ i or उ u, lengthen their इ i and उ u, if ष् v or त् r is followed immediately by a terminational consonant. (Pâṇ. VIII. 2, 77.) See No. 92, त्वर् *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dívyati*, he plays. Bened. दीव्यासं *dív-yásam*.

गुर् *gur*, to exert, गुर्णः *gúrṇah*.

जीर्णि (i.e. जिर् *jir*), to grow old, जीर्णेति *jíryati*.

गिर् *gir*, voice; instrum. plur. गीर्भिः *gírbhīḥ*, loc. plur. गीर्षु *gíṛshu*.

There are exceptions. (Pâṇ. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryásam*.

On a similar principle उ u is lengthened in तुर्व् + ावः = तूर्वावः *turv+āvaḥ=túrvávaḥ*. (Pâṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ i and उ u, when त् r becomes final after the loss of another final consonant. (Pâṇ. VIII. 2, 76.)

Ex. गिर् + स् = गीर् or गीः *gir+s=gír* or *gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ i and उ u when final, and before terminations beginning with ष् bh or ष् s.

Loc. plur. सुपिस् + सु = सुपीःषु *supis+su=supīshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजूस् + स् = सजूः *sajus+s=sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except Tr and Kh , followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by Tr or Kh , these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and Kh , is preceded by Tr or Kh , these being again preceded by a vowel. Thus

अर्क arkā, sun, is frequently written **अर्क्क arkka**.

ब्रह्मन् brahmaṇ may be written **ब्रह्मन् brahmman**.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्ध्नन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after Tr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśāḥ* (Prāt. 387), mirror. But we may write either दर्शयते or दर्शश्यते *darsyate* or *darssyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Krit*, *Taddhita*; *Uṇḍdi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस् *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* *Siddhānta-Kaumudi*, ed. Tārānātha, vol. II. p. I.

nominal base जन jan-a, man, and this by the addition of the sign of the nom. sing. becomes जनः jan-a-h, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Krit*, the latter *Taddhita*. Thus जन jana, man, is derived from the root जन jan by the Krit suffix अ a; but जनीन janina, appropriate for man, is derived from जन jana by the Taddhita suffix ईन īna. The name *prātipadika* would apply both to जन jana and जनीन janina, as nominal bases, ready to receive the terminations of declension.

The Krit suffixes are subdivided into three classes :

1. *Krit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु athu, Sanskrit grammarians form
 वेपथु vepathu, trembling, from वेप vep, to tremble.
 श्वयथु śvayathu, swelling, from श्वि śvi, to swell.
 श्ववथु kshavathu, sneezing, from श्वु kshu, to sneeze.
 दवथु davathu, vexation, from दु du, to vex, to burn.

2. *Kritya*, certain suffixes, such as तव्य tavya, अनीय anīya, य ya, एलिम elima, which may be treated as declinable verbal terminations. Thus from कर kar, to do, is formed कर्तव्य kartavya, करणीय karaṇīya, कार्य kārya, what is to be done, faciendum.
3. *Unddi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस vas, to dwell, both वस्तु vastu, a thing, and वास्तु vāstu, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Krit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns ; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvāñgāmāsthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य् (y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य् (y)) the base is called *Bha*. Bopp calls the Pada and Bha cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the Pada the *Middle* and the Bha the *Weakest Cases*.

— Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सृप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tin* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with ए cha, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with ए pra, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with ए pra govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. जरी *ūri* in जरीकृत् *drīkritya*, assenting; खात् *khāt* in खात्कृत् *khātkritya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayás*, fire; संवत् *sātvat*, year, (of Vikramáditya's era); स्वयं *svayam*, self; सामि *sámi*, half; भूर् *bhúr*, atmosphere; सुदि *sudi*, the light fortnight, and बदि *badi*, the dark fortnight, the usual abbreviations for शुक्रपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *kriṣṇapakṣaḥ*, or चहुलपक्षः *bahulapakṣaḥ*, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दारा*dárdh*, plur. masc. wife; आपः *āpah*, plur. fem. water; वर्षा*varshāh*, plur. fem. the rainy season, i.e. the rains; सिकाता*sikatdh*, plur. fem. sand; बहुला*bahuldh*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except न् *n*, न् *ñ*, य् *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	{ औ <i>au</i>	{ ाः <i>ah</i>
Acc. अ् <i>am</i>		
Instr. आ <i>a</i>		
Dat. स् <i>e</i>	{ अं <i>bhyām</i>	{ ाः <i>bhyah</i>
Abl. ाः <i>ah</i>		
Gen. ाः <i>ah</i>	{ ाः <i>oh</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	ाः <i>ah</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई in the Nom., Acc., and Voc. dual (Bha cases).

They take ई in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Anga cases). This nasal is

determined by the consonant which follows it; hence **ङ्॒॥** before gutturals, **ञ्॒॥** before palatals, **ण्॒॥** before linguals, **न्॒॥** before dentals, **म्॒॥** before labials, Anusvāra before sibilants and **ह्॒॥**. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sārasv. I. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यञ्चौ *pratyāñch-au*; base प्रत्यच् *pratyāñch*. (Aṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhiḥ*; base प्रत्यच् *pratyach*. (Pada.)

Gen. Dual प्रतीचोः *pratīcḥ-oh*; base प्रतीच् *pratīcḥ*. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in ण्॒॥ and ल्॒॥ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the स्॒॥ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a ऽ॑॥ may be inserted after the final ण्॒॥.

Base सुगण् *sugāñ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गण् *gan*, to count.) (Accent, Pāṇ. VI. I, 169.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. सुगण् <i>sugāñ</i>	{ सुगणौ <i>sugāñ-au</i>	{ सुगणः <i>sugāñ-ah</i>
A. सुगणं <i>sugāñ-am</i>		
I. सुगणा <i>sugāñ-ā</i>		सुगणिभः <i>sugāñ-bhiḥ</i>
D. सुगणे <i>sugāñ-e</i>	{ सुगणभ्यां <i>sugāñ-bhyām</i>	{ सुगणभ्यः <i>sugāñ-bhyāḥ</i>
Ab. } सुगणः <i>sugāñ-ah</i>		
G. } सुगणोः <i>sugāñ-oh</i>		सुगणां <i>sugāñ-ām</i>
L. सुगणि <i>sugāñ-i</i>	सुगणौ <i>sugāñ-au</i>	सुगणसु <i>sugāñ-su</i> *
V. सुगण् <i>sīgāñ</i>		सुगणः <i>sugāñ-ah</i>
NEUTER.		
SINGULAR.		
N. A. V. सुगण् <i>sugāñ</i> †	सुगणी <i>sugāñ-i</i>	सुगणि <i>sugāñ-i</i> .
DUAL.		
PLURAL.		

* Or सुगंदसु *sugāñt-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāñ* would therefore be, not *sugāñ*, but *sūgāñ*.

§ 155. Bases ending in gutturals, क् k, ख् kh, ग् g, घ् gh.

These bases require no special rules.

Base सर्वशक् *sarvaśak*, omnipotent, masc. fem. neut. (from सर्वं *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सर्वशक् <i>sarvaśak</i>	{ सर्वशकौ <i>sarvaśakau</i>	{ सर्वशकः <i>sarvaśakah</i>
A. सर्वशकं <i>sarvaśakam</i>		
I. सर्वशका <i>sarvaśakā</i>		
D. सर्वशके <i>sarvaśake</i>	{ सर्वशग्भ्यां <i>sarvaśágbhýám</i>	{ सर्वशग्भ्यः <i>sarvaśágbhýah</i>
Ab. } सर्वशकः <i>sarvaśakah</i>		
G. } सर्वशकोः <i>sarvaśakoh</i>		
L. सर्वशकि <i>sarvaśaki</i>	{ सर्वशकोः <i>sarvaśakoh</i>	{ सर्वशकां <i>sarvaśakám</i>
		{ सर्वशकु <i>sarvaśakshu</i> *

SINGULAR.	NEUTER.	PLURAL.
N. A. V. सर्वशक् <i>sarvaśak</i>	सर्वशकी <i>sarvaśakī</i>	सर्वशकिं <i>sarvaśakī</i>

All regular nouns ending in क् k, ख् kh, ग् g, घ् gh, द् t, द् th, द् d, द् dh, न् t, न् th, न् d, न् dh, प् p, फ् ph, ब् b, भ् bh, may be declined after the model of सर्वशक् *sarvaśak*.

§ 156. Base ending in ख् kh. चित्रलिख् *chitralikh*, painter, (from चित्रं *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. चित्रलिख् <i>chitralikh</i> †	{ चित्रलिखौ <i>chitralikhau</i>	{ चित्रलिखः <i>chitralikhah</i>
A. चित्रलिखं <i>chitralikham</i>		
I. चित्रलिखा <i>chitralikhā</i>		
D. चित्रलिखे <i>chitralikhē</i>	{ चित्रलिखभ्यां <i>chitraligbhýám</i>	{ चित्रलिखभ्यः <i>chitraligbhýah</i>
Ab. } चित्रलिखः <i>chitralikhah</i>		
G. } चित्रलिखोः <i>chitralikhoh</i>		
L. चित्रलिखि <i>chitralikhī</i>	{ चित्रलिखोः <i>chitralikhoh</i>	{ चित्रलिखां <i>chitralikhám</i>
		{ चित्रलिखु <i>chitralikhshu</i> *

SINGULAR.	NEUTER.	PLURAL.
N. A. V. चित्रलिख् <i>chitralikh</i> †	चित्रलिखी <i>chitralikhī</i>	चित्रलिखिं <i>chitralikhī</i>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of मु su after क् k, see § 100.

† ख् kh instead of ख् kh, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green	हरित्	हरितः	हरितिः	हरितु	हरिति
m. f. n.	harit	haritah	haridbhīḥ	haritsu	harinti
अग्निमय् <i>agnimath</i> , fire-kindling	अग्निमत्	अग्निमयः	अग्निमत्रिः	अग्निमत्सु	अग्निमंयि
m. f. n.	agnimat*	agnimathah	agnimadbhīḥ†	agnimatsu‡	agnimanthi
सुहृद् <i>suhṛid</i> , friendly	सुहृत्	सुहृदः	सुहृतिः	सुहृत्सु	सुहृदंदि
m. f. n.	suhṛit	suhṛidah	suhṛidbhīḥ	suhṛitsu	suhṛindi
भु॒ध् <i>budh</i> , knowing	भु॒त्	भु॒धः	भु॒त्रिः	भु॒त्सु	भु॒पि
m. f. n.	bhūt ||	budhah	bhudbhīḥ	bhutsu	bündhi
गुप् <i>gup</i> , guardian	गुप्	गुपः	गुप्तिः	गुप्तु	गुप्ति
m. f. n.	gúp	gúpaḥ	gubbhīḥ	gupsu	gúmpi
ककुभ् <i>kakubh</i> , region	ककुप्	ककुभः	ककुभिः	ककुप्तु	ककुभिं
f.	kakup	kakubhah	kakubbhīḥ	kakupsu	-kakumbhi

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V. जलमुक् <i>jalamuk</i>		
A. जलमुच् <i>jalamucham</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchaḥ</i>
I. जलमुचा <i>jalamuchā</i>		जलमुग्भिः <i>jalamugbhīḥ</i>
D. जलमुचे <i>jalamuche</i>	जलमुग्भ्यां <i>jalamugbhýám</i>	जलमुग्भ्यः <i>jalamugbhýah</i>
Ab. } जलमुचः <i>jalamuchaḥ</i>		
G. } जलमुचोः <i>jalamuechoḥ</i>		जलमुचां <i>jalamuchám</i>
L. जलमुचि <i>jalamuchi</i>		जलमुच्छु <i>jalamukshu</i>

SINGULAR.	NEUTER.	PLURAL.
MASC. FEM.		MASC. FEM.
N. A. V. जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchs</i>	जलमुचिः <i>jalamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

* च् *th* final changed into त् *t*. See § 113; 54. I. Final स् *s* dropped, § 55.

† See § 66.

‡ See § 54. I.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुँच् kruñch*, moving crookedly, a curlew	कुँच् कुँचिः	कुँचु	कुँचः (Accent, Pāṇ. vi. 1, 182)	
प्रांच् prāñch, if it means worship- ping	प्राङ् प्राङ्चिः	प्रांचु	प्रांचः (Accent, Pāṇ. vi. 1, 182)	
वृश् vriśch†, cutting	वृद् वृद्धिः	वृद्धु	वृशः (Accent, Pāṇ. vi. 1, 168)	

§ 160. Bases ending in च् chh change च् chh into श् ś, which becomes त् t, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राच् prāchh, an asker	प्राद् prāt	प्राशः prāśāḥ	प्राद्भिः prādbhīḥ	प्राद्सु prātsū	प्रांशि prānsi

§ 161. Bases ending in ज् j, if regular, follow the example of nouns in च् ch, except that they preserve ज् j before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् ruj, disease	रुक् ruk	रुजः rujah	रुग्भिः rugbhīḥ	रुखु rukshū	रुन्जि rūnji
जर्ज् árj, strength	जर्के árk ||	जर्जः árjah	जर्गभिः árgbhīḥ	जर्खु árkshu	जर्जि árji

Other regular nouns in ज् j,—वणिज् vanij, m. merchant; भिषज् bhishaj, m. physician; रित्विज् ritvij, m. priest; सर्ज् sraj, f. garland; असृज् asrij, n. blood. (On the optional forms of असृज् asrij, see § 214.) मज्ज् majj, Nom. Sing. मक् mak, diving.

§ 162. Bases ending in ज् j changeable to द् d.

Some bases ending in ज् j change ज् j into द् d or द् d when final, and before terminations beginning with consonants.

* Derived from the root कुँच् kruñch. The Nom. Sing. would have been कुँक् + श् kruñk + s; श् s and श् k are dropped, see § 114.

† Derived from the root वृश् vrasch, (in the Dhātupāṭha, ओव्रस्यू), to cut. According to Sanskrit grammarians, the penultimate श् s or श् ś is dropped, and च् ch before consonants or if final changed into द् d. (See § 114.)

‡ The form वृद् vriñ (not व्रद् vrāt) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be जर्जि árji or जर्जि ámrji. At the end of compounds the optional forms are जर्जि árji or जर्जि árji. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. I. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: जर्जि । शौ नुष्टेति केचित् । चहूर्जि नुम्पतिषेषः । चहूर्जि कुलानि । अंतात्मूर्वै नुमिञ्चत्येके । चहूर्जि । (Pāṇ. VII. I, 72, vārt.)

Base सम्राज् *samrāj*, masc. sovereign.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सम्राट् <i>samrāt̄</i>		
A. सम्राज्ञं <i>samrājñam</i>	सम्राजौ <i>samrājau</i>	सम्राजः <i>samrājah</i>
I. सम्राजा <i>samrājā</i>		सम्राज्भिः <i>samrāj�hiḥ</i>
D. सम्राजे <i>samrāje</i>	सम्राज्यां <i>samrāj�hyām</i>	सम्राज्यः <i>samrāj�yah</i>
Ab. } सम्राजः <i>samrājah</i>		
G. } सम्राजोः <i>samrājoh</i>		सम्राजां <i>samrājdm</i>
L. सम्राजि <i>samrāji</i>		सम्राद्सु <i>samrādsu</i> or सम्राद्त्सु <i>samrāt̄su</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धार् *bhrāj* (दुधार्, not धार्), to shine; मृज् *mrij*, to clean; यज् *yaj* (except चृत्यज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *srīj*, to dismiss, to create, (पृज् *srāj*, wreath, and असृज् *asrīj*, blood, are not derived from सृज् *srīj*); भर्ज् *bhrājj*, to roast (भर्ज). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधार् <i>vibhrāj</i> , resplendent	विधाट् <i>vibhrāt̄</i> †	विधाजः <i>vibhrājah</i>	विधाज्भिः <i>vibhrā�hiḥ</i>	विधाद्सु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejah</i>	देवेज्भिः <i>devej�hiḥ</i>	देवेद्सु <i>deveṭsu</i>
विश्वसृज् <i>viśvasrīj</i> , creator of the universe	विश्वसृट् <i>viśvasrīt̄</i>	विश्वसृजः <i>viśvasrījah</i>	विश्वसृज्भिः <i>viśvasrī�hiḥ</i>	विश्वसृज्सु <i>viśvasrītsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राट् <i>parivrāt̄</i>	परिव्राजः <i>parivrājah</i>	परिव्राज्भिः <i>parivrā�hiḥ</i>	परिव्राद्सु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i> ||, an universal monarch	विश्वराट् <i>viśvarāt̄</i>	विश्वराजः <i>viśvarājah</i>	विश्वराज्भिः <i>viśvarā�hiḥ</i>	विश्वराद्सु <i>viśvarātsu</i>
भृज् <i>bhrījj</i> , roasting	भृट् <i>bhrīt̄</i>	भृजः <i>bhrījjah</i>	भृज्भिः <i>bhrī�hiḥ</i>	भृद्सु <i>bhrītsu</i>

§ 163. Irregular bases in ज्. j.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
I. संज् <i>khāñj</i> ¶, lame	सन् <i>khán</i>	संजः <i>khāñjah</i>	सन्भिः <i>khanbhīḥ</i>	सन्सु <i>khansu</i>

* Cf. § 76.

† From another root, विधाक् *vibhrāk*, विधाभिः *vibhrā�hiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the वा in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. अवयाज् *avayáj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayáh*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayáj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayáh</i>	अवयाजौ <i>avayájau</i>	अवयाजः <i>avayájāḥ</i>
A.	अवयाजं <i>avayájam</i>		अवयोभिः <i>avayobhiḥ</i>
I.	अवयाजा <i>avayájā</i>		अवयोभ्यः <i>avayobhyāḥ</i>
D.	अवयाजे <i>avayáje</i>	अवयोभ्यां <i>avayobhyám</i>	अवयोभ्यः <i>avayobhyāḥ</i>
Ab.	अवयाजः <i>avayájāḥ</i>		अवयाजां <i>avayájām</i>
G.	अवयाजः <i>avayájāḥ</i>	अवयाजोः <i>avayájōḥ</i>	अवयःसु <i>avayaḥsu</i>
L.	अवयाजि <i>avayájī</i>		like Nom.
V.	अवयाः <i>avayáh</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and उ u, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by ष sh. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	गिरौ <i>gīrau</i>	गिरः <i>gīrah</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>		गीभिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīrē</i>	गीर्भ्यां <i>gīrbhyám</i>	गीर्भ्यः <i>gīrbhyāḥ</i>
Ab.	गिरः <i>gīrah</i>		गिरां <i>gīrām</i>
G.	गिरि <i>gīri</i>	गिरोः <i>gīroḥ</i>	गीर्षु <i>gīrshū</i>
L.	गिरि <i>gīri</i>		

Base वार् *vár*, neut. water.

	SINGULAR.	NEUTER.	PLURAL.
		DUAL.	
N. A. V.	वाः <i>váḥ</i>	वारी <i>vári*</i>	वारि <i>vári</i>
I.	वारा <i>várdā</i>	वार्भ्यां <i>várbyám</i>	वार्भिः <i>várbiḥ</i> , &c.
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
पुर् <i>pur</i> , f. town	पूः <i>púḥ</i>	पुरः <i>púraḥ</i>	पूर्मिः <i>púrbhiḥ</i>
द्वार् <i>dvár</i> , f. door	द्वाः <i>dváḥ</i>	द्वारः <i>dváraḥ</i>	द्वार्भिः <i>dvárbiḥ</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kíḥ</i>	किरः <i>kíraḥ</i>	कीर्भिः <i>kírbhiḥ</i>

* According to Pāṇ. vi. 1, 168, वारी would have the accent on the first, while किरि, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmāsthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in अस् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in अस् s change the अस् s according to the general euphonic rules explained above. Thus

अस् as, if final, becomes अः ah. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged. इस् is and उस् us followed by terminations beginning with vowels are changed to इष् and उष् ish and ush. (See § 100.)

अस् as before भ् bh becomes अो o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah; इस् is and उस् us before सु su become इष् ish or इः ih, उष् ush or उः uh.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमना: sumandh, well-minded (*εύμενής*); Voc. सुमनः sumanah.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः sujyotih, having good light, from सु su, good, and ज्योतिः jyotih, n. light; सुचक्षुः suchakshuh, having good eyes, from सु su, good, and चक्षुः chakshuh, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः manah, मनासि mandānsi; from ज्योतिः jyotih, ज्योतींषि jyotīṁshi; from चक्षुः chakshuh, चक्षूंषि chakshūṁshi.

Base सुमनस् sumánas, well-minded, masc. fem. neut. (from सु su and मनस् mánas, neut. mind.)

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. सुमना: sumándh		
A. सुमनसं sumánasam	सुमनसौ sumánasau	सुमनसः sumánasah
I. सुमनसा sumánasá		सुमनोभिः sumánobhiḥ
D. सुमनसे sumánase	सुमनोभ्यां sumánobhyám	सुमनोभ्यः sumánobhyah
Ab. } सुमनसः sumánasah		
G. } सुमनसोः sumánasoh		सुमनसां sumánasám
L. सुमनसि sumánasí		सुमनःसु sumánaḥsu
V. सुमनः sumanah	सुमनसौ sumánasau	सुमनसः sumánasah

SINGULAR.	NEUTER.	PLURAL.
N. A. V. सुमनः sumanah	सुमनसौ sumánasau	सुमनांसि sumánaṁsi

The rest like the masc. and fem.

Base सुज्योतिस् *sujuyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

SINGULAR.	DUAL.	PLURAL.
MASC. FEM.	MASC. FEM.	MASC. FEM.
N.V. सुज्योतिः: <i>sujuyotih</i>	} सुज्योतिषौ <i>sujuyotishau</i>	} सुज्योतिषः: <i>sujuyotishah</i>
A. सुज्योतिषं <i>sujuyotisham</i>		
I. सुज्योतिषा <i>sujuyotishā</i>	} सुज्योतिष्या <i>sujuyotirbhyām</i>	} सुज्योतिष्यिः <i>sujuyotirbhiḥ</i>
D. सुज्योतिषे <i>sujuyotishe</i>		
Ab. } सुज्योतिषः: <i>sujuyotishah</i>	} सुज्योतिषोः <i>sujuyotishoh</i>	} सुज्योतिष्यः <i>sujuyotishām</i>
G. } सुज्योतिषि <i>sujuyotishi</i>		
L. सुज्योतिषिः <i>sujuyotishi</i>		सुज्योतिषिःु <i>sujuyotishiḥshu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. V. सुज्योतिः <i>sujuyotih</i>	सुज्योतिषी <i>sujuyotishī</i>	सुज्योतिषीषि <i>sujuyotishīṣhi</i>

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujuyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahujas*, N. s. महौजाः *mahujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payāḥ*, n. milk. अयस् *ayas*, N. s. अयः *ayāḥ*, n. iron. यशस् *yaśas*, N. s. यशः *yaśāḥ*, n. praise. हविस् *havis*, N. s. हविः *havīḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archīḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyūḥ*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapūḥ*, n. body*.

§ 166. जरा *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahavīḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehltingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jard*.

SINGULAR.

- N. जरा *jard**
 A. जरां *jarám*
 I. जरया *jarayád*
 D. जरयै *jarayai*
 Ab. जरयाः *jarayáh*
 G. जरयाः *jarayah*
 L. जरयां *jarayám*
 V. जरे *járe*

DUAL.

- N.A.V. जरे *jaré*
 I.D. Ab. जराभ्यां *jarábhyám*
 G.L. जरयोः *jarayoh*

PLURAL.

- N.V. जराः *jardh*
 A. जराः *jaráh*
 I. जराभिः *jarábhih*
 D. Ab. जराभ्यः *jarábhyah*
 G. जराणां *jaráṇám*
 L. जरासु *jarásu*

Base जरस् *jaras*.

SINGULAR.

- deest; term. स् s
 जरसं *jarás-am*
 जरसा *jarás-ā*
 जरसे *jarás-e*
 जरसः *jarás-ah*
 जरसः *jarás-ah*
 जरसि *jarás-i*
 deest

DUAL.

- जरसौ *jarás-au*
 deest; term. भ्यां *bhyám*
 जरसोः *jarás-oh*

PLURAL.

- जरसः *jarás-ah*
 जरसः *jarás-ah*
 deest; term. भिः *bhih*
 deest; term. भ्यः *bhyah*
 जरसं *jarás-ām*
 deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jard*, viz. निर्जरः *nirjaraḥ*, निर्जरा *nirjara*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् s to be used before all terminations beginning with vowels †.

SINGULAR.

MASC.

- N. निर्जरः *nirjaraḥ*‡
 A. निर्जरं *nirjaram* or
 I. निर्जरेण *nirjareṇa* or
 D. निर्जराय *nirjaráya* or
 Ab. निर्जरात् *nirjarát* or
 G. निर्जरस्य *nirjarasya* or
 L. निर्जरे *nirjare* or
 V. निर्जर *nirjara*
- SINGULAR.
 MASC. FEM.
- deest
 निर्जरसं *nirjarasam*
 निर्जरसा *nirjarasd* (निर्जरसिन *nirjarasina*, masc.)
 निर्जरसे *nirjarase*
 निर्जरसः *nirjarasaḥ* (निर्जरसात् *nirjarasát*, masc.)
 निर्जरसः *nirjarasaḥ* (निर्जरसस्य *nirjarasasya*, masc.)
 निर्जरसि *nirjarasi*
 deest

* The declension of जरा *jard*, as a regular fem. in आ d, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjaraḥ*, as a regular masc. in आ a, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjara*.

DUAL.	DUAL.
N. A. V. निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>
I. D. Ab. निर्जराभ्यां <i>nirjardbhýám</i>	deest
G. L. निर्जरयोः <i>nirjarayoh</i> or	निर्जरसोः <i>nirjarasoh</i>
PLURAL.	PLURAL.
N. V. निर्जराः <i>nirjardah</i> or-	निर्जरसः <i>nirjarasah</i>
A. निर्जरात् <i>nirjardn</i> or	निर्जरसः <i>nirjarasah</i>
I. निर्जरैः <i>nirjaraih</i>	deest
D. Ab. निर्जरेभ्यः <i>nirjarebhyah</i>	deest
G. निर्जराणां <i>nirjaráṇám</i> or	निर्जरसां <i>nirjarasám</i>
L. निर्जरेषु <i>nirjareshu</i>	deest

Fem. निर्जरा *nirjard*, like कांता *kánta*.
Neut. निर्जरं *nirjarum*, like कांतं *kántam*.

Neut. Sing. deest (**निर्जरसं** *nirjarasam*) ; Dual
निर्जरसी *nirjarasī* ; Plur. **निर्जरांसि** *nirjarā̄nsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *puruḍamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *puruḍamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehah*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanah* or उशन् *uśana*. (Sār. I. 9, 73.)

§ 170. (B.) Bases ending in radical श.

- From पिंड *pinda*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pindagras*, a lump-eater.
From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.
From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
 - In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.
Ex. Nom. Sing. m. f. n. पिंडग्र: *pindagrah*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
 - In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.
Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रामि *pindagramsi*, सुपिंसि *supiṁsi*, सुतुंसि *sutuṁsi*.
 - Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.
Ex. Instr. Plur. सुपीर्भिः *supīrbhiḥ*, सुतूर्भिः *sutūrbhiḥ*, सुतूःसु *sutūshu*.
 - The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into एश् *esh*. (See § 100, note.)

Base पिंडग्रस् *pindagras*, eating a mouthful, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. पिंडग्रः <i>pindagrah</i>	{ पिंडग्रसौ <i>pindagrasau</i>	{ पिंडग्रः <i>pindagrasah</i>
A. पिंडग्रसं <i>pindagrasam</i>		पिंडग्रोभिः <i>pindagrobhiḥ</i>
I. पिंडग्रसा <i>pindagrasā</i>	{ पिंडग्रोभ्यां <i>pindagrobhyām</i>	{ पिंडग्रोभ्यः <i>pindagrobhyah</i>
D. पिंडग्रसे <i>pindagrase</i>		
Ab. } पिंडग्रसः <i>pindagrasah</i>	{ पिंडग्रसोः <i>pindagrasoh</i>	पिंडग्रसां <i>pindagrasām</i>
G. } पिंडग्रसि <i>pindagrasi</i>		पिंडग्रःसु <i>pindagrahsu</i>
L. पिंडग्रसि <i>pindagrasi</i>		
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A.V. पिंडग्रः <i>pindagrah</i>	पिंडग्रसी <i>pindagrasī</i>	पिंडग्राम्सि <i>pindagramsi</i>

Base सुतूस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सुतूः <i>sutuh</i>	{ सुतूसौ <i>sutusau</i>	{ सुतूसः <i>sutusah</i>
A. सुतूसं <i>sutusam</i>		सुतूर्भिः <i>suturbhiḥ</i>
I. सुतूसा <i>sutusā</i>	{ सुतूर्भ्यां <i>suturbhyām</i>	{ सुतूर्भ्यः <i>suturbhyah</i>
D. सुतूसे <i>sutuse</i>		
Ab. } सुतूसः <i>sutusah</i>	{ सुतूसोः <i>sutusoh</i>	सुतूसां <i>sutusām</i>
G. } सुतूसि <i>sutusi</i>		सुतूःमु <i>sutuhshu</i> or सुतूष्व <i>sutushshu</i> *
L. सुतूसि <i>sutusi</i>		
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A.V. सुतूः <i>sutuh</i>	सुतूसी <i>sutusī</i>	सुतूंसि <i>sutumsi</i>

§ 171. Nouns derived from desiderative verbs change स् s into श् sh when necessary.

Base पिपठिस् *pipatħis*, wishing to read, masc. fem. neut.

SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. पिपठीः <i>pipatħiḥ</i>	{ पिपठिषौ <i>pipatħishau</i>	{ पिपठिषः <i>pipatħishaḥ</i>
A. पिपठिषं <i>pipatħisham</i>		पिपठीर्भिः <i>pipatħirbhīḥ</i>
I. पिपठिषा <i>pipatħishā</i>	{ पिपठीर्भ्यां <i>pipatħirbhyām</i>	{ पिपठीर्भ्यः <i>pipatħirbhyah</i>
D. पिपठिषे <i>pipatħishe</i>		
Ab. } पिपठिषः <i>pipatħishaḥ</i>	{ पिपठिषोः <i>pipatħishoh</i>	पिपठिषां <i>pipatħishām</i>
G. } पिपठिषि <i>pipatħishi</i>		पिपठीःमु <i>pipatħiḥshu</i>
L. पिपठिषि <i>pipatħishi</i>		
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A.V. पिपठीः <i>pipatħiḥ</i>	पिपठिषी <i>pipatħishī</i>	पिपठिषि <i>pipatħishi</i> (see § 172)

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns आशिस् *āśis*, fem. blessing, and सजुष् *sajush*, masc. a companion, are declined like पिपटिस् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स् s.

BASE.	NOM. SING. MASC. FEM.	NOM. PL. NEUT. MASC. FEM.	INSTR. PL. NEUT.	LOC. PL.
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः °नः <i>sumanāḥ</i> ¹	सुमनसः <i>sumanasaḥ</i>	सुमनंसि <i>sumanāṁsi</i>	सुमनस्सु or °नःसु <i>sumanassu</i> or - <i>naḥsu</i>
सुज्योतिस् <i>sujyotis</i> , well-lighted, m.f.n.	सुज्योतिः id.	सुज्योतिष्व <i>sujyotishah</i>	सुज्योतिर्भिः <i>sujyotirbhīḥ</i>	सुज्योतिष्वु or °तिःषु <i>sujyotishshu</i> or - <i>tiḥshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m.f.n.	पिंडग्रः id.	पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रंसि <i>piṇḍagrasāṁsi</i>	पिंडग्रस्सु or °ग्रःसु <i>piṇḍagrasassu</i> or - <i>grāḥsu</i>
चकास् <i>chakāś</i> , splen- did, m. f. n.	चकाः id.	चकासः <i>chakāsaḥ</i>	चकांसि <i>chakāṁsi</i>	चकास्सु or चकाःसु <i>chakāssu</i> or <i>chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m.(n.) (Accent, P.VI.1, 171)	दोः id.	दोषः <i>dōṣaḥ</i>	दोंषिः <i>dōṁṣih</i>	दोष्वु or दोःषु <i>dōṣshu</i> or <i>dōḥshu</i>
सुपिस् <i>supis</i> , well-going, m. f. n.	सुपीः id. ³	सुपिसः <i>supisaḥ</i> ⁴	सुपिंसि <i>supiṁsi</i>	सुपीष्वु or सुपीःषु <i>supiṣshu</i> or <i>supiḥshu</i>
सुतुस् <i>sutus</i> , well-sounding, m. f. n.	सुतूः id.	सुतुसः <i>sutusah</i>	सुतुंसि <i>sutuṁsi</i>	सुतूष्वु or सुतूःषु <i>sutuṣshu</i> or <i>sutūḥshu</i>
पिपटिस् <i>pipathis</i> , desir. ous of reading, m.f.n.	पिपटीः id. ³	पिपटिष्व <i>pipatihashah</i>	पिपटीर्भिः <i>pipatihārbiḥ</i> ³	पिपटीष्वु or °ठीःषु <i>pipatihāshshu</i> or - <i>ṭhīḥshu</i>
चिकीर्स् <i>chikīrs</i> , desir. ous of acting, m. f. n.	चिकीर्षः id.	चिकीर्षः <i>chikīrṣah</i>	चिकीर्षिः <i>chikīrṣih</i> ⁵	चिकीर्षु <i>chikīrshu</i>
आशिस् <i>āśis</i> , blessing, f.	आशीः <i>āśih</i> (Voc. id.)	आशिषः <i>āśishaḥ</i>	आशीर्भिः <i>āśirbhīḥ</i>	आशीष्वु or आशीःषु <i>āśiṣshu</i> or <i>āśiḥshu</i>
सजुष् <i>sajus</i> , companion, m.	सजूः <i>sajūḥ</i> (Voc. id.)	सजुषः <i>sajushah</i>	सजूंषिः <i>sajūṁsi</i>	सजूष्वु or सजूःषु <i>sajuṣshu</i> or <i>sajūḥshu</i>
सुहिंस् <i>suhims</i> , one who strikes well, m. f. n.	सुहिन् id.	सुहिंसः <i>suhimṣah</i>	सुहिंसि <i>suhimṣi</i>	सुहिन्सु <i>suhinsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in आशीर्भिः *āśirbhīḥ* and सजूंषिः *sajūṁsi*. (सतीति सूते । पा० ६. ४. १०। महाव्याकरणं प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात् दीर्घाप्राप्तेः ॥ सजुषः चांत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātisākhyā (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ḫshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is सुमनः *sumanah*. In the other paradigms it is the same as the Nominative.

² दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197. ⁴ स् s not changed into ष sh; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस *dhvas* (from ध्वंस् *dhvāns*, to fall) and स्रस् *sras* (from स्रास् *sraims*, to fall), when used at the end of compounds, change their श् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasaḥ</i>
A. पर्णध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्णध्वद्यां <i>parṇadhvadhyām</i>	I. पर्णध्वद्यः <i>parṇadhvadhyāḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G. L. पर्णध्वसोः <i>parṇadhvasoḥ</i>	L. पर्णध्वसु <i>parṇadhvatsu</i>

§ 174. Bases ending in ज् *ś*, ष् *sh*, च् *chh*, ख् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like ट् *t* or like क् *k*.

1. Bases derived from दिश् *dīś*, to show, दृश् *driś*, to see, स्पृश् *sprīś*, to touch, change ज् *ś* into च् *ch*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>dīś</i> , f. country	दिश् <i>dīś</i>	दिशः <i>dīśaḥ</i>	दिशि <i>dīśi</i>	दिशिः <i>dīśih</i>	दिशु <i>dīśu</i>

2. Bases derived from नश् *naś*, to destroy, change ज् *ś* into ट् *t* or च् *ch*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश् <i>jīvanas</i> , m.f.n. जीवनद् <i>or</i> °नक् °नशः °नंशि °नद्यमिः <i>or</i> °नमिः °नद्यु <i>or</i> °नमु	जीवनश् <i>jīvanat</i> <i>or</i> -nak -naśaḥ -naśiḥ -naśbhiḥ <i>or</i> -nagbhiḥ -naśu <i>or</i> -nakshu				

3. All other bases in ज् *ś* change their final into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>vīś</i> , m. f. n. one who enters	विश् <i>vīś</i>	विशः <i>vīśaḥ</i>	विशि <i>vīśi</i>	विशिः <i>vīśih</i>	विशु <i>vīśu</i>

4. Bases derived from धृष् *dhrīsh*, to dare, change ष् *sh* into च् *ch*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृष् <i>dadhṛish</i> , m. f. n. bold	दधृक्	दधृषः	दधृषि	दधृषिः	दधृषु

dadhrīk *dadhṛishah* *dadhṛimshi* *dadhṛigbhiḥ* *dadhṛikshu*

5. All other bases derived from verbs with final ष् *sh* change ष् *sh* into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvīsh</i> , m. f. n. hating	द्विट् <i>dvīt</i>	द्विषः <i>dvīṣaḥ</i>	द्विषि <i>dvīṣi</i>	द्विषिः <i>dvīṣih</i>	द्विषु <i>dvīṣu</i>

6. Bases ending in च् *chh* change च् *chh* into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच् <i>prāchh</i> , m. f. n. asking	प्राट् <i>prāt</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāñsi</i>	प्राद्यमिः <i>prādbhiḥ</i>	प्राद्यु <i>prātsu</i>

7. Bases ending in ख् *ksh* change ख् *ksh* into ट् *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तख् <i>taksh</i> , m. f. n. paring	तट् <i>tāt</i> * ¹	तखः <i>takṣaḥ</i>	तंखि <i>tāmkshi</i>	तद्यमिः <i>tadbhīḥ</i>	तद्यु <i>tātsu</i>

* If differently derived तख् *taksh* may form its Nom. Sing. तक् *tak*. गोरख् *goraksh*, cowherd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note ; Siddh.-Kaum.vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in \ddot{h} change \ddot{h} into \dot{t} .

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह lih, m.f.n. licking	लिद līt	लिहः līhah	लिंहि līmhi	लिड्भिः liḍbhīḥ	लिद्सु lītsū
गुह guh, m.f.n. covering	घुर ghūt	गुरः gūhah	गुंहि gūmhi	घुड्भिः ghuḍbhīḥ	घुर्सु ghuṭsū

On the change of initial ग् g into घ् gh, see § 93.

9. Bases derived from roots ending in \ddot{h} , and beginning with द् d, change \ddot{h} into क् k. Likewise उष्णिह् ushnih, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् duh, m.f.n. milking	धुक् dhuk	दुहः dūhah	दुंहि dūmhi	धुग्भिः dhugbhīḥ	धुक्षु dhukshū
१०. Bases derived from the roots द्रुह् druh, to hate, मुह् muh, to confound, स्निह् snih, to love, चुह् snuh, to spue, may change the final \ddot{h} into त् t or क् k.					

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्रुह् druh, m.f.n.	भुट् or भुक् hating	द्रुहः dṛuhah	दुंहि मुह्भिः or भुग्भिः dṛuhūḥ or dhrūk	मुट्सु or भुक्षु	

११. Bases derived from नह् nah, to bind, change \ddot{h} into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् upānah, f. a shoe	उपानत् upānat	उपानहः upānahah	उपानद्भिः upānadbhīḥ	उपानत्सु upānatsu

Decline विपाश् vipāś, f. the Beyah river in the Punjab. विष् vish, f. ordure. रुष् rush, f. anger. विप्रुष् viperush, f. drop of water. विविक्ष् viviksh, wishing to enter. स्निह् snih, loving. गोदुह् goduh, cow-milker. मधुलिह् madhulih, bee. त्रिष् trish, f. splendour. बहुत्विष् bahutvish, m. f. n. very splendid. रत्नमुष् ratnamush, a stealer of gems. ईद्रिश् idriś, m. f. n. such. कीदृश् kīdrīś, m. f. n. Which? मर्मस्पृश् marmaspriś, giving pain.

§ 175. तुरासाह् turásah, m. name of Indra, changes स् s into श् sh whenever \ddot{h} is changed into द् d or द् t.

Nom. Sing. तुराषाद् turáshād. Nom. Dual तुरासाहौ turásahau. Instr. Plur. तुराषाद्भिः turáshādbhīḥ.

§ 176. पुरोडाश् puroḍāś, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडः puroḍah, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् purodas. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः he puroḍah.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडः puroḍah	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah
A. पुरोडाशं puroḍāśam	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah
I. पुरोडाशा puroḍāśā	पुरोडोभ्यां puroḍobhyām	पुरोडोभिः puroḍobhīḥ
D. पुरोडाशे puroḍāśe	पुरोडोभ्यां puroḍobhyām	पुरोडोभ्यः puroḍobhyāḥ
Ab. पुरोडाशः puroḍāśah	पुरोडोभ्यां puroḍobhyām	पुरोडोभ्यः puroḍobhyāḥ
G. पुरोडाशः puroḍāśah	पुरोडाशौः puroḍāśoh	पुरोडाशां puroḍāśdm
L. पुरोडाशि puroḍāśi	पुरोडाशौः puroḍāśoh	पुरोडःसु puroḍāshu
V. पुरोडः or °ऽः puroḍah or -dah	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah

§ 177. Another word, उक्त्यशास् *ukthaśás*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्त्यशः *ukthaśáḥ*. Acc. Sing. उक्त्यशासं *ukthaśásam*. Instr. Plur. उक्त्यशोभिः *ukthaśobhīḥ*. Voc. Sing. उक्त्यशः or उक्त्यशः *ukthaśáḥ* or *ukthaśah*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prasám*, mild.

SINGULAR.		DUAL.	PLURAL.
MASC.	FEM.	MASC.	FEM.
Nom. Voc.	प्रशाम् <i>prasán</i>	प्रशामौ <i>prasámau</i>	प्रशामः <i>prasámaḥ</i>
Acc.	प्रशामं <i>prasámaṁ</i>	प्रशामौ <i>prasámau</i>	प्रशामः <i>prasámaḥ</i>
Instr.	प्रशामा <i>prasáma</i>	प्रशान्म्यां <i>prasánbhyám</i>	प्रशान्म्यः <i>prasánbhīḥ</i>
Loc.	प्रशामि <i>prasámi</i>	प्रशामोः <i>prasámoḥ</i>	प्रशान्तु <i>prasánsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing. }
 Nom. Voc. and Acc. Dual } of masc. nouns*;
 Nom. Voc (not Acc.) Plural }
 Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prách* becomes in the *Āṅga* cases प्रांच् *práñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dáman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc. सः s (which is always dropt)	सौ au	अः ah *
Acc. अं am	सौ au	अः ah
Instr. आं aः	भ्यां bhydm	भिः bhiḥ
Dat. स e	भ्यां bhyām	भ्यः bhyāḥ
Abl. अः ah	भ्यां bhyām	भ्यः bhyāḥ
Gen. अः ah	ओः oh	आं ām
Loc. इं i	ओः oh	सु su
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
Nom. Acc. —	इं i	इं i *

§ 180. Certain words derived from अंच् añch, to move, have two, others three bases.

प्राच् prách, forward, eastern, has two bases, प्रांच् práñch for its Aṅga, प्राच् prách for its Pada and Bha base, and is declined accordingly †.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. प्रांच् práñch ‡	प्रांचौ práñchau	प्रांचः práñchah
A. प्रांचं práñcham	प्रांचौ práñchau	प्रांचः práñchah ||
I. प्राचा práchā		प्राचिभः prágbhiḥ
D. प्राचे práche	प्रारच्यौ prágbhym	प्राच्यः prágbhyaḥ
Ab. } प्राचः práchah		प्राचां práchām
G. } प्राचि práchi	प्राचोः práchoḥ	प्राचु prákshu

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmsthāna terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि nि and अधि ádhi (Pāṇ. VI. 2, 52-53). Hence पराच् párách, अवाच् ávách, प्राच् prách, उद्च् údach; also न्याच् nyāch, अध्यच् dhyach; सध्राच् sadhryāch, विष्वाच् vīshvach; but प्रत्याच् pratyách, सम्याच् samyách, अन्वाच् anvách.

‡ प्रांच् práñ stands for प्रांच् práñch; this for प्राच् práñch+स s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udātta, as in प्रत्याच् pratyách, सम्याच् samyách, अन्वाच् anvách (§ 180, note), all terminations, except the Sarvanāmsthānas, take the Udātta (Pāṇ. VI. 1, 169-170). The rule Pāṇ. VI. 1, 182, refers to अच् añch, not to अच् ach. The rule Pāṇ. VI. 1, 222, is restricted in the Veda by VI. 1, 170. प्राच् prách is treated as if the accent were on the preposition.

SINGULAR.	NEUTER.	DUAL.	PLURAL.
N. A. V. प्राच् prák	प्राची práchī		प्राचिः práñchi
I. प्राचा práchā	same as masc.		

The feminine of प्राच् prák is प्राची práchī, declined like fem. in ई ī.
Decline अवाच् ávdch, downward, south. Strong base अवांच् ávâñch.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Anga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants ; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Anga* base the strong base ;
the Pada base the middle base ;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

SINGULAR.	NEUTER.	DUAL.	PLURAL.
MASC.		MASC.	MASC.
Nom. Voc. स् s (always dropt)	औ au		अः ah
Acc. अं am	औ au		अः ah
Instr. आ a		भ्यं bhyām	भिः bhiḥ
Dat. ए e		भ्यं bhyām	भ्यः bhyāḥ
Abl. अः ah		भ्यं bhyām	भ्यः bhyāḥ
Gen. अः ah	ओः oḥ		अं ḥm
Loc. इ i	ओः oḥ		सुः suḥ
SINGULAR.	NEUTER.	DUAL.	PLURAL.
Nom. Acc. —	ई ī		इः iḥ

Terminations included in two lines require *Anga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच् añch, to move, with three bases.

प्रत्यच् pratyach, behind, has for its *Anga* or strongest base प्रत्यंच् pratyāñch ; for its Bha or weakest प्रतीच् pratīch. The Pada or middle base is प्रत्यच् pratyach. Hence प्रत्यक् pratyak, Nom. Sing. masc. ; प्रत्यक् pratyak, Nom. Sing. neut. ; प्रतीची pratīchī, Nom. Sing. fem.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. प्रत्यक्ष pratyáñ A. प्रत्यंच् pratyáñcham	प्रत्यंचौ pratyáñchau प्रत्यंचौ pratyáñchau	प्रत्यंचः pratyáñchah प्रतीचः pratíchah*
I. प्रतीचा pratíchā D. प्रतीचे pratíchē Ab. प्रतीचः pratíchāḥ	प्रत्यग्भां pratyagbhýām प्रत्यग्भां pratyagbhýām प्रत्यग्भां pratyagbhýām	प्रत्यग्भिः pratyagbhýih प्रत्यग्भ्यः pratyagbhýāḥ प्रत्यग्भ्यः pratyagbhýāḥ
G. प्रतीचः pratíchāḥ L. प्रतीचि pratíchī	प्रतीचोः pratíchōḥ प्रतीचोः pratíchōḥ	प्रतीचां pratíchām प्रतीचु pratyakshū
SINGULAR. FEM. SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A. प्रत्यक् pratyák	प्रतीची pratíchī'	प्रतीचीं pratyáñchi
N. प्रतीची pratíchī.		

The following words, derived from अंच् añch, to move, have three bases :

ĀNGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यंच् pratyáñch, behind (Pâñ. VI. 2, 52)	प्रत्यक् pratyach	प्रतीच् pratích
सम्यंच् samyáñch, right (VI. 2, 52)	सम्यक् samyach	समीच् samích
न्यंच् nyáñch, low (VI. 2, 53)	न्यक् nyach	नीच् ních
सध्र्यंच् sadhryáñch, accompanying (VI. 3, 95)	सध्र्यक् sadhryach	सध्रीच् sadhrích
अन्वंच् anváñch, following (VI. 2, 52)	अन्वक् anvach	अनूच् anúch
विष्वंच् vîshvañch, all-pervading	विष्वक् vîshvach	विषुच् vîshúch
उदंच् údañch, upward (VI. 2, 52)	उदक् údach	उदीच् údîch
तिर्यंच् tiryáñch, tortuous	तिर्यक् tiryach	तिरच् tiraśch

Bases in अत् at and अंत् ant.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् at, the Āṅga base in अंत् ant. (Accent, Pâñ. VI. I, 173.)

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. अदंत् adán	अदंतौ adántau	अदंतः adántah
A. अदंतं adántam	अदंतौ adántau	अदतः adatáḥ
I. अदता adatá		अदत्रिः adádbhiḥ
D. अदते adaté	अदत्तां adádbhyām	अदत्ताः adádbhyāḥ
Ab. } अदतः adatáḥ		
G. } अदतः adatáḥ		अदत्तां adatádm
L. अदति adati	अदतोः adatóḥ	अदत्तु adátsu

* Rv. I. 173, 5.

SINGULAR.	N. NEUTER. DUAL.	PLURAL.
N. A. अदा॑ adát	अदती॑ adatī	अदंति॑ adánti
FEM. SINGULAR.		
N. अदती॑ adatī, &c., like नदी॑ nadī.		

§ 183. There is a very difficult rule according to which certain participles keep the न् n in the Nom. and Acc. Dual of neuters, and before the ई॒ of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhū, Div, and Chur classes *must* preserve the न् n.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the न् n. The same applies to all participles of the future in स्यत् syat, and to the participles of verbs of the Ad class in आ॑ ा॒.
- III. Participles of all other verbs *must* reject the न् n.

I. भवत् bhávat.	Nom. and Acc. Dual Neut. भवती॑ bhávanti॑.
दीप्तत् dívyat.	दीप्तती॑ dívyanti॑.
चोरयत् choráyat.	चोरयती॑ choráyanti॑.
II. हुदत् tudát.	हुदती॑ tudánti॑ or हुदती॑ tudati॑.
भविष्यत् bhavishyát (fut.).	भविष्यती॑ bhavishyánti॑ or भविष्यती॑ bhavishyati॑.
यात् yát.	यांती॑ yánti॑ or याती॑ yáti॑.
III. अदत् adát.	Nom. and Acc. Dual Neut. अदती॑ adatī॑.
जुहवत् júhvat.	जुहती॑ júhvati॑.
सुन्वत् sunvát.	सुन्वती॑ sunvatti॑.
रुधत् rundhát.	रुधती॑ rundhati॑.
तन्वत् tanvát.	तन्वती॑ tanvatti॑.
क्रीणत् krínát.	क्रीणती॑ krínanti॑.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवती॑ bhávanti॑, being, fem.; हुदती॑ tudánti॑ or हुदती॑ tudati॑, striking, fem.; अदती॑ adatī॑, eating, fem. The feminine base is declined regularly as a base in ई॒.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Āṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् n is optional. With this exception, these participles are therefore really declined like nouns in ा॑ t with unchangeable bases.

Base ददत् dádat, giving, from दा॑ dā, to give, ददामि॑ dádámi, I give.

SINGULAR.	DUAL.	PLURAL.
MASC.	MASC. NEUT.	MASC. NEUT.
N.V. ददत् dádat ददत् dádat	ददतौ॑ dádatau॑ } ददती॑ dádati॑ } ददतः॑ dádatah॑ } ददति॑ dádati॑ *	ददतः॑ dádatah॑ } ददति॑ dádati॑ *
A. ददते॑ dádatam ददत् dádat	ददतौ॑ dádatau॑ }	ददतिः॑ dádadhi॑
I. ददता॑ dádatd	ददती॑ dádati॑ }	ददत्यः॑ dádadhyah॑
B. ददते॑ dádate	ददत्यः॑ dádadhyah॑ }	ददता॑ dádatam॑
Ab. } ददतः॑ dádatah॑	ददतो॑ dádatoh॑ }	ददत्सु॑ dádatasu॑
G. ददति॑ dádati॑		
L. ददति॑ dádati॑		

* Or ददंति॑ dádanti॑.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *sásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *brihát*, great, पृष्ठत् *prishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. बृहन् <i>brihán</i>	बृहंतौ <i>brihántau</i>	बृहंतः <i>brihántah</i>
A. बृहंते <i>brihántam</i>	बृहंतौ <i>brihántau</i>	बृहंतः <i>brihántah</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. बृहत् <i>brihát</i>	बृहती <i>brihatī</i>	बृहंति <i>brihánti</i>
FEM.		
SINGULAR.		
N. बृहती <i>brihatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Āṅga or strong base in अंत् *ánt*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. महान् <i>mahán</i>	महांतौ <i>mahántau</i>	महांतः <i>mahántah</i>
A. महांतं <i>mahántam</i>	महांतौ <i>mahántau</i>	महतः <i>mahatáḥ</i>
I. महता <i>mahatá</i>		महद्विः <i>mahádbhiḥ</i>
D. महते <i>mahaté</i>		
Ab. } महतः <i>mahatáḥ</i>	महाद्वयं <i>mahádbhyám</i>	महाद्वयः <i>mahádbhyah</i>
G. } महता <i>mahatáḥ</i>		
L. महती <i>mahatī</i>	महतोः <i>mahatóḥ</i>	महतां <i>mahatáṁ</i>
V. महन् <i>máhan</i>		महतुः <i>mahátuḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A.V. महत् <i>mahát</i>	महती <i>mahatī</i>	महांति <i>mahánti</i>

The rest like the masculine.

FEM.	
SINGULAR.	
N. महती <i>mahatī</i>	

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Āṅga Bases in मंत् *mant* and वंत् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Āṅga or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमात् <i>agnimān</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantah</i>
A. अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantah</i>
V. अग्निमत् <i>agniman</i>		
	NEUTER. SINGULAR.	PLURAL. SINGULAR.
N. V. अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimati</i>	अग्निमंति <i>agnimanti</i>
	FEM. SINGULAR.	
N. अग्निमती <i>agnimati</i>		

वत् *vat* is used 1. after bases in ए a and ओ ā.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by ए a or ओ ā. (Pāṇ. VIII. 2, 10.)

Ex. पयसवत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvavat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9–16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवात् <i>bhavān</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavantah</i>
A. भवंतं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavataḥ</i>
V. भवत् <i>bhavan</i> or भोः <i>bhoḥ</i>		
	NEUTER. SINGULAR.	PLURAL. SINGULAR.
N. A. V. भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवंति <i>bhavanti</i>
	FEM. SINGULAR.	
N. भवती <i>bhavatī</i>		

भवत् *bhavat*, being, part. present.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवन् <i>bhavan</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavantah</i>
A. भवंतं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavataḥ</i>
V. भवन् <i>bhavan</i>		
SINGULAR. FEM.	NEUTER. DUAL.	PLURAL.
N. A. V. भवति <i>bhavat</i>	भवंती <i>bhavantī</i>	भवंतिः <i>bhavanti</i>
SINGULAR.		
N. भवंती <i>bhavanti</i>		

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वस् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणम् *anarvāṇam*; Instr. Sing. अनर्वणा *anarvāṇā*; Instr. Plur. अनर्वणिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. कियान् <i>kiyān</i>	कियंतौ <i>kiyantau</i>	कियंतः <i>kiyantah</i>
A. कियंतं <i>kiyantam</i>	कियंतौ <i>kiyantau</i>	कियंतः <i>kiyataḥ</i>
I. कियता <i>kiyatā</i>	कियद्यां <i>kiyadhyām</i>	कियद्यिः <i>kiyadbhiḥ</i>
V. कियन् <i>kiyān</i>		
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. V. कियत् <i>kiyat</i>	कियती <i>kiyatī</i>	कियंति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, घन् *van*.)

§ 191. Words in अन् *an* have three bases: their Anga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

- That the Nom. Sing. masc. has आन् *ān*, not आन् *ān(s)*.
- That the Nom. Sing. neut. has आ *a*, not अन् *an*.
- That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
- That words ending in मन् *man* and घन् *van* keep मन् *man* and घन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and घन् *van*. This is to avoid the concurrence of three consonants, such as पर्वै *parvn* from पर्वन् *parvan*,

or आत्मा *ātmā* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshān* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्धी *mūrdhṇī*, &c.

5. That in all other words the loss of the ए *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the ए *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आङा, राजान् *rājān*; पदा, राज् *rāja*; भा, राज् *rājñ*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. राजा *rājā*

राजानौ *rājānau*

राजानः *rājānāḥ*

A. राजानं *rājānām*

राजानौ *rājānau*

राज्ञः *rājñāḥ*

V. राजन् *rājan*

I. राज्ञा *rājñā*

राजभ्यां *rājabhyām*

राजभिः *rājabhiḥ*

D. राज्ञे *rājñe*

राजभ्यां *rājabhyām*

राजभ्यः *rājabhyāḥ*

Ab. राज्ञः *rājñāḥ*

राजभ्यां *rājabhyām*

राजभ्यः *rājabhyāḥ*

G. राज्ञः *rājñāḥ*

राज्ञोः *rājñōḥ*

राज्ञां *rājñām*

L. राज्ञि *rājñī* or राजनि *rājāni*

राज्ञोः *rājñōḥ*

राज्ञसु *rājñasū*

नामन् *nāman*, n. name. आङा, नामान् *nāmān*; पदा, नाम् *nāma*; भा, नाम् *nāmn*.

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N.A. नाम् *nāma*

नाम्नी *nāmnī* or नामनी *nāmāni*

नामानि *nāmāni*

V. नाम् *nāma* or नामन् *nāman*

नामभ्यां *nāmabhyām*

नामभिः *nāmabhiḥ*

I. नाम्ना *nāmnā*

नामभ्यां *nāmabhyām*

नामभ्यः *nāmabhyāḥ*

D. नाम्ने *nāmne*

नामभ्यां *nāmabhyām*

नामभ्यः *nāmabhyāḥ*

Ab. नाम्नः *nāmnāḥ*

नाम्नोः *nāmnōḥ*

नाम्नां *nāmnām*

G. नाम्नः *nāmnāḥ*

नाम्नोः *nāmnōḥ*

नाम्नां *nāmnām*

L. नाम्नि *nāmnī* or नामनि *nāmāni*

नाम्नोः *nāmnōḥ*

नाम्नसु *nāmnasū*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahma*, m. n. the creator, यज्ञन् *yajvan*, m. sacrificer, पर्वत् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. आङा, ब्रह्मान् *brahmān*; पदा, ब्रह्म *brahmā*; भा, ब्रह्मन् *brahmān*.

SINGULAR.	MASCULINE.	PLURAL.
DUAL.		
N. ब्रह्म brahmā	ब्रह्मणौ brahmāṇau	ब्रह्माणः brahmāṇah
A. ब्रह्मणं brahmāṇam	ब्रह्मणौ brahmāṇau	ब्रह्मणः brahmāṇah
V. ब्रह्मन् brāhma		
I. ब्रह्मणा brahmāṇā	ब्रह्माणीं brahmāṇīm	ब्रह्माणिः brahmāṇih
D. ब्रह्मणे brahmāṇe	ब्रह्माणीं brahmāṇīyām	ब्रह्माण्यः brahmāṇhyāḥ
Ab. ब्रह्मणः brahmāṇah	ब्रह्माणीं brahmāṇīyām	ब्रह्माण्यः brahmāṇhyāḥ
G. ब्रह्मणः brahmāṇah	ब्रह्माणोः brahmāṇoh	ब्रह्माणं brahmāṇām
L. ब्रह्मणि brahmāṇi	ब्रह्माणोः brahmāṇoh	ब्रह्माणु brahmāṇsu
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म brāhma	ब्रह्मणी brāhmaṇī	ब्रह्माणि brahmāṇi
V. ब्रह्म brāhma or ब्रह्मन् brāhma		

Decline यज्ञन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् *div* दीव्यति *div* *dīvyati*, lengthens the दि *di* to दी *di*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānah*; Acc. Plur. प्रतिदीवः *pratidivah* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *i*, dropping the अ *a* before the न् *n*; राज्ञी *rājñi*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhīvare*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामा *dāmām*. (Pāṇ. iv. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *a*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *i* (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मी *sucharmā*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मा *sucharmā*, Nom. Dual सुचर्में *sucharme*, Plur. सुचर्मीः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurājē*.
3. बहुराजी *bahurājī*, Dual बहुराज्यौ *bahurājīyau*.

द्विदाम्नी *dvidāmnī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvare*, पीवन् *pīvan*, पीवरी *pīvare*, fat, may do the same at the end of compounds, or

take वा *vd.* बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Āṅga base पंथान् *páñthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathī*.

It is irregular in the Nom. and Voc. Sing., where it is पंथः *páñthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथः <i>páñthāḥ</i>	पंथानौ <i>páñthānau</i>	N. पंथानः <i>páñthānāḥ</i>
A. पंथानं <i>páñthānam</i>	पंथानौ <i>páñthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चूभुक्षिन् *ribhukshin*, m. a name of Indra, and मधिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चूभुक्षान् <i>ribhukshān</i>	}	Āṅga;
मंथान् <i>máñthān</i>		
चूभुक् <i>ribhuksh</i>	}	Bha;
मथ् <i>math</i>		
चूभुक्षि <i>ribhukshī</i>	}	Pada.
मथि <i>mathī</i>		

The Nom. and Voc. Sing. are चूभुक्षाः *ribhukshāḥ* and मंथाः *máñthāḥ*.

पथिन् *pathin*, चूभुक्षिन् *ribhukshin*, and मधिन् *mathin* form their feminines पथी *pathī*, चूभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *áhan*, n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *náman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>áhāḥ</i>	Bh. N.A.V. अहीं <i>áhāñ*</i>	Añ. N.A.V. अहनि <i>áhāni</i>
Bh. I. अहा <i>áhnā</i>	P. I.D. Ab. अहोभ्यां <i>áhobhyām</i>	P. I. अहोभिः <i>áhobhiḥ</i>
Bh. D. अहे <i>áhne</i>	Bh. G.L. अहोः <i>áhnoḥ</i>	P. D. Ab. अहोभ्यः <i>áhobhyāḥ</i>
Bh. Ab.G. अहूः <i>áhnāḥ</i>		Bh. G. अहां <i>áhnām</i>
Bh. L. अहिं <i>áhnīt</i>		P. L. अहस्तु <i>áhassu‡</i>

The Visarga in the Nominative Singular is treated like an original त्र (*§ 85*). Hence अहरहः *ahar-áhāḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganāḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorátrāḥ*, day and night. (See § 90.)

* Or अहनी *áhāñ*.

† Or अहनि *áhāni*.

‡ Or अहःसु *áhāsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrgahān*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहा: <i>dīrgahādī*</i>	N.A.V. दीर्घाहाणौ <i>dīrgahāṇau</i>	N.V. दीर्घाहाणः <i>dīrgahāṇaḥ</i>
V. दीर्घाहः <i>dīrgahāḥ</i>		A. दीर्घाहूः <i>dīrgahāṇaḥ</i>
A. दीर्घाहाणं <i>dīrgahāṇam</i>		I. दीर्घाहोभिः <i>dīrgahābhīḥ</i> , &c.
Feminine, दीर्घाही <i>dīrgahāṇī</i> (Pāṇ. VIII. 4, 7).		

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अहा *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e.g. द्वयः *dvyahnaḥ*, produced in two days; Loc. Sing. द्वये *dvyahne* or द्वये *dvyahni* or द्वयनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take श्वन् *śvan*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. I, 182.)

SINGULAR.	DUAL.	PLURAL.
N. श्वा <i>śvād</i>	N.A.V. श्वानौ <i>śvāṇau</i>	N. श्वानः <i>śvāṇaḥ</i>
A. श्वानं <i>śvāṇam</i>		A. श्वानः <i>śvāṇaḥ</i>
V. श्वन् <i>śvān</i>		I. श्वाभिः <i>śvābhīḥ</i>

The feminine of श्वन् *śvan* is श्वनी *śvāṇī*; of युवन् *yuvan*, युवती *yuvatī*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghōn* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvāṇau</i>	N. मघवानः <i>maghāvāṇaḥ</i>
A. मघवानं <i>maghāvāṇam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>maghāvan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवानौ <i>maghāvāṇau</i>	N. मघवंतः <i>maghāvāntaḥ</i>
A. मघवंतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवत् <i>maghāvan</i>		I. मघवद्विः <i>maghāvadbhīḥ</i>

The feminine is accordingly either मघोनी *maghōṇī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrgahā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूषा	पूषा	पूषाः	पूषाः	पूषभिः	पूषाणि
púshān, púsha, púshā	púshā	púsháñāḥ	púsháñāḥ	púshábhīḥ	púsháñī
अर्यमन्, अर्यम, अर्यम्	अर्यमा	अर्यमाः	अर्यमाः	अर्यमभिः	अर्यमाणि
aryaman, aryama, aryamn	aryamā	aryamáñāḥ	aryamáñāḥ	aryamábhīḥ	aryamáñī
Loc. Sing. पूषिण् púshnī or पूषण् púsháñi; or, according to some, पूषि púshi. (Sár. I. 9, 31.)					

§ 202. The root हन् han, to kill, if used as a noun, follows the same rule; only that when the vowel between ह h and न् n is dropped, ह h becomes घ gh.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् han, ह ha, ह ghn	हा hā	हनः hanāḥ	हः ghnāḥ	हभिः habhīḥ	हानि hāni
ब्रह्महन्, ह, ह	ब्रह्महा	ब्रह्महाः	ब्रह्मः	ब्रह्महभिः	ब्रह्महाणि
brahmahan, ha, ghn	brahmahā	brahmahāñāḥ	brahmaghndāḥ	brahmahdbhīḥ	brahmahāñī
Loc. Sing. ब्रह्महिण् brahmaghnī or ब्रह्महणि brahmahāñi.					

Bases in इन् in.

§ 203. Words in इन् in are almost regular; it is to be observed that

1. They drop the न् n at the end of the Pada base.
2. They form the Nom. Sing. masc. in इं i; the Nom. Acc. Sing. neut. in इं i; and the Nom. Acc. Plur. neut. in इनि īni.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी dhanī	धनिनौ dhanināu	धनिनः dhanināḥ
A. धनिनं dhaninām	धनिनौ dhanināu	धनिनः dhanināḥ
I. धनिना dhaninād	धनिन्यां dhanibhyām	धनिनिभिः dhanibhīḥ
D. धनिने dhaninē	धनिन्या dhanibhyām	धनिन्यः dhanibhyāḥ
Ab. धनिनः dhanināḥ	धनिन्यां dhanibhyām	धनिन्यः dhanibhyāḥ
G. धनिनः dhanināḥ	धनिनोः dhaninōḥ	धनिनां dhaninām
L. धनिनि dhaninī	धनिनोः dhaninōḥ	धनिनु dhaninū
V. धनिन् dhánin	धनिनौ dhánināu	धनिनः dhánināḥ

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि dhanī	धनिनी dhaninī	धनीनि dhaninī
V. धनि dhánin or धनिन् dhánin		

FEM.	SINGULAR.
N. धनिनी dhaninī	

Decline मेधाविन् medhávin, wise; यशस्विन् yaśasvin, glorious; वाग्मिन् vágmin, loquacious; कारिन् kárin, doing.

Note—These nouns in इन् in, (etymologically a shortened form of अन् an,) follow the analogy of nouns in अन् an (like राजन् rājan, नामन् námān) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वास् *vāms* as the Āṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वात् *vat*, not वस् *vas*.

Āṅga, रुह्णांस् *rurudvāms*; Pada, रुह्णस् *rurudvas*; Bha, रुह्णुष् *rurudush*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. रुह्णन् *rurudvan*रुह्णांसौ *rurudvāmsau*रुह्णांसः *rurudvāmsah*A. रुह्णांसं *rurudvāmsam*रुह्णांसौ *rurudvāmsau*रुह्णुषः *rurudushah*V. रुह्णन् *rurudvan*I. रुह्णुषा *rurudushā*रुह्णांशि *rurudvādbhyām*रुह्णुषिः *rurudvādbhiḥ*D. रुह्णुषे *rurudushē*रुह्णांशे *rurudvādbhyē*रुह्णुषेः *rurudvādbhyah*Ab. रुह्णुषः *rurudushah*रुह्णांशी *rurudvādbhyām*रुह्णुषः *rurudvādbhyah*G. रुह्णुषः *rurudushah*रुह्णुषोः *rurudushoh*रुह्णुषां *rurudushām*L. रुह्णुषि *rurudushi*रुह्णुषोः *rurudushoh*रुह्णुषत्सु *rurudushatsu*

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. रुह्णन् *rurudvát*रुह्णुषी *rurudushī*रुह्णांसि *rurudvāmsi*

FEM.

SINGULAR.

N. रुह्णुषी *rurudushī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthiván*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेचिवान् *pechiván*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushī*.

A very common word following this declension is विद्वान् *vidván*, wise, (for विद्विवान् *vividván*); fem. विदुषी *vidushī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *niniván*; Instr. निन्युषा *ninyushā*; fem. निन्युषी *ninyushī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुशुप्त	शुशुप्तान्	शुशुप्तासः	शुशुप्तः	शुशुप्तिः
शुश्रुवास	शुश्रुवान्	शुश्रुवांसः	शुश्रुवाः	शुश्रुवाद्भिः
पेचिवास	पेचिवान्	पेचिवांसः	पेचुषः	पेचिवाद्भिः
pechivas	pechiván	pechiváṁsaḥ	pechushaḥ	pechivad�hiḥ
जग्मिवास	जग्मिवान्	जग्मिवांसः	जग्मुषः	जग्मिवाद्भिः
jagmivas	jagmiván	jagmivāṁsaḥ	jagmushaḥ	jagmivad�hiḥ
जगन्वास*	जगन्वान्	जगन्वांसः	जग्नुषः	जगन्वाद्भिः
jaganvas	jaganván	jaganvāṁsaḥ	jagmushaḥ	jaganvad�hiḥ
जग्निवास	जग्निवान्	जग्निवांसः	जग्नुषः	जग्निवाद्भिः
jagnivas	jagniván	jagnivāṁsaḥ	jagnushaḥ	jagnivad�hiḥ
जघन्वास	जघन्वान्	जघन्वांसः	जघ्नुषः	जघन्वाद्भिः
jaghanvas	jaghanván	jaghanvāṁsaḥ	jagnushaḥ	jaghanvad�hiḥ

Bases in ईयस् iyas.

§ 206. Bases in ईयस् iyas (termination of the comparative) form their Aṅga base in ईयांस् iyāṁs.

Pada and Bha base गरीयस् gáriyās, heavier; Aṅga base गरीयांस् gáriyāṁs.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् gáriyān	गरीयांसौ gáriyāṁsau	गरीयांसः gáriyāṁsaḥ
A. गरीयांसं gáriyāṁsam	गरीयांसौ gáriyāṁsau	गरीयसः gáriyāsah
V. गरीयन् gáriyan		
I. गरीयसा gáriyāsā	गरीयोऽस्यां gáriyobhyām	गरीयोभिः gáriyobhīḥ, &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः gáriyah	गरीयसी gáriyastī	गरीयांसि gáriyāṁsi
FEM.		
SINGULAR.		
N. गरीयसी gáriyastī		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् pád, foot, retain पाद् pád as Aṅga and Pada base, but shorten it to पद् pad as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् supād	सुपादौ supādau	सुपादः supādaḥ (Aṅga)
A. सुपादं supādām	सुपादौ supādau	सुपदः supadaḥ (Bha)
I. सुपाद्भिः supādbhīḥ (Pada)		

* म् m changed into न् n according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadda*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Āṅga and Pada base, but shorten it to अह् *ah* as Bha base. The fem. is अही *ahī*.

Final ाह् *ah* is interchangeable with ाध् *ādh*, ाठ् *āṭh*, ात् *āt*. (See § 128; 174, 8.)

The ाह् *ah* of अह् *ah* forms Vṛiddhi with a preceding ा or ाही *āhī* (§ 46). Thus विश्ववाह् *visvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाह् <i>visvavāh</i>	विश्ववाहौ <i>visvavāhau</i>	विश्ववाहः <i>visvavāhah</i>
A. विश्ववाहं <i>visvavāham</i>	विश्ववाहौ <i>visvavāhau</i>	विश्ववाहैः <i>visvavāhah</i>
		I. विश्ववाहिनः <i>visvavāhāḥ</i>

§ 209. खेतवाह् *svetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. खेतवाः *svetavāḥ*; Acc. खेतवाह् *svetavāham*; Instr. खेतवाहौ *svetavāh*; Instr. Plur. खेतवोभिः *svetavobhīḥ*, &c.; Loc. Plur. खेतवःसु *svetavāhāḥ*.

Some grammarians allow खेतवाह् *svetavāh*, instead of खेतवाहौ *svetavāh*, in all the Bha cases (Sār. i. 9, 14), and likewise खेतवः *svetavāḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनदुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Āṅga base अनद्वाह् *anaḍvāh*; 2. The Pada base अनदुह् *anaḍuh*; 3. The Bha base अनदुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनद्वान् <i>anaḍvān</i>	N. A. V. अनद्वाहौ <i>anaḍvāhau</i>	N. अनदुहः <i>anaḍvāhah</i>
V. अनद्वन् <i>anaḍvan</i>	I. D. Ab. अनदुहां <i>anaḍuhāṁ</i>	A. अनदुहः <i>anaḍuhah</i>
A. अनद्वाहं <i>anaḍvāham</i>	G. L. अनदुहोः <i>anaḍuhoh</i>	I. अनदुहिः <i>anaḍuhbhīḥ</i>
I. अनदुहा <i>anaḍuhā</i>		L. अनदुहासु <i>anaḍuhāṣu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A. V. अनदुह् <i>anaḍuh</i>	अनदुही <i>anaḍuhī</i>	अनदुहिः <i>anaḍuhīḥ</i>

The rest like the masculine.

The feminine is अनदुही *anaḍuhī* or अनद्वाही *anaḍvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. खप् *ap*, water, is invariably plural, and makes its ाप् *āp* long in the Āṅga base, and substitutes ाप् *āp* for ाप् *ap* before an affix beginning with भ् *bh*.

Plural: Nom. खापः *āpah*, Acc. खपः *āpāh*, Instr. खद्वि *adbhīḥ*, Loc. खम् *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition खप् *ap* is said to form खाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. खापं *svāpam*; Instr. खापे *svāpāḥ*, &c. Nom. Plur. खापः *svāpah*; Acc. खपः *svapah*; Instr. खद्विः *svadbhīḥ*, &c. The neuter forms the Nom. Sing. खप् *svap*; Nom. Plur. खंपि *svampi* or खांपि *svāmpī*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (i. 9, 62) gives खांपि तडागानि *svāmpī tadāgāni*, tanks with good water.

§ 212. पुंस् *pums*, man, has three bases: 1. The Aṅga base पुमांस् *pumāns*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *pums*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमन् <i>pumdn</i>	N. A. V. पुमांसौ <i>pumānsau</i>	N. पुमांसः <i>pumānsah</i>
V. पुमन् <i>púman</i>	I. D. Ab. पुम्भां <i>pumbhyám</i>	A. पुंसः <i>pumsáh</i>
A. पुमांसं <i>pumānsam</i>	G. L. पुंसोः <i>pumsóh</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>pumsd</i>		L. पुंसु <i>pumsú</i>

The Loc. Plur. is written पुंसु *pumsú*, not पुंशु *pumshú* or पुंसु *punsú* (§ 100, note). The Sārasvatī gives पुंशु *punkshú* (1. 9, 70). Pāṇini (VIII. 3, 58) says that नुँ num only, not Anusvāra in general, does not prevent the change of श s into ष sh; and therefore that change does not take place in सुहिन्शु *suhinsu* and पुंसु *pumsu*. In the first, न् n is radical, not inserted; in the second, the Anusvāra represents an original श m. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिन्शु पुंसित्यादापनुखारत्स्वेऽपि तस्य नुमस्यानिकात्वाच्च षब्दिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supumsi*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyauḥ</i>	N. A. V. दिवौ <i>dívau</i>	N. दिवः <i>dívah</i>
A. दिवं <i>dívam</i>	I. D. Ab. द्युभां <i>dyúbhýám</i>	A. दिवः <i>diváḥ</i>
I. दिवा <i>divá</i>	G. L. दिवोः <i>divóḥ</i>	I. द्युभिः <i>dyúbhīḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyúbhýah</i>
Ab. G. दिवः <i>diváḥ</i>		G. दिवां <i>divám</i>
L. दिवि <i>diví</i>		L. द्युषु <i>dyúshu</i>
V. द्यौः <i>dyauḥ</i>		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplastia*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन् <i>asan</i> , n. blood;	असृज् <i>asṛij</i> , n.
*2. आसन् <i>ásan</i> , n. face;	आस्य <i>ásya</i> , n.
*3. उदन् <i>udan</i> , n. water;	उदक् <i>udaka</i> , n.
4. दत् <i>dat</i> , m. tooth; Acc. Pl. दतः <i>datáḥ</i> :	दत्त <i>danta</i> , m.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोष <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>násikā</i> , f.
7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padāḥ</i> ;	पाद <i>páda</i> , m.
9. पृत् <i>prit</i> , f. army † ; Loc. Pl. पृत्सु <i>pritsú</i> ;	पृतना <i>pritand</i> , f.
10. मांस् <i>māṁs</i> , n. meat ‡ ;	मांस <i>māṁsa</i> , n.
11. मास् <i>más</i> , m. month || ; मासः <i>másāḥ</i> ;	मास <i>másā</i> , m.
*12. यक्तन् <i>yakan</i> , n. liver ¶ ;	यक्तन् <i>yakṣit</i> , n.
*13. यूषन् <i>yúshan</i> , m. pea-soup ;	यूष <i>yúsha</i> , m.
*14. शक्तन् <i>śakan</i> , n. ordure ;	शक्तन् <i>śakṣit</i> , n.
15. स्त्रु <i>snu</i> , n. ridge ;	स्त्रुं <i>sánu</i> , n.
16. हृद् <i>hrid</i> , n. (m.) ; Gen. Sing. हृदः <i>hridáḥ</i> ;	हृदय <i>hridaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	A. Plur. असृचि <i>asṛiñji</i> or असानि <i>asáni</i> .
N.V.A. Dual is असृचि <i>asṛijī</i> only ;	but I. Sing. असृजा <i>asṛijá</i> or असा <i>asá</i> .
N.V. Plur. is असृचि <i>asṛiñji</i> only ;	I. Du. असृभ्यां <i>asṛigbhýám</i> or असभ्यां <i>asabhyám</i> .
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantah, am, a</i> , only ;	A. Plur. दंतान् <i>dantán</i> or दतः <i>datah</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;	but I. Sing. दंतेन <i>dantena</i> or दता <i>data</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only ;	I. Dual दंताभ्यां <i>dantdbhyám</i> or दत्तां <i>dadbhyám</i> .
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>másah, am, a</i> , only ;	A. Plur. मासान् <i>másán</i> or मासः <i>másah</i> .
N.V.A. Dual is मासौ <i>másau</i> only ;	but I. Sing. मासेन <i>másena</i> or मासा <i>másá</i> .
N.V. Plur. is मासाः <i>másāḥ</i> only ;	I. Dual मासाभ्यां <i>másdbhyám</i> or माभ्यां <i>mábbhyám</i> .
No. 13. N.A.V. Sing. is यूषः, °षं, °ष <i>yúshah, am, a</i> , only ;	A. Plur. यूषान् <i>yúshán</i> or यूषा : <i>yúshah</i> .
N.A.V. Dual is यूषौ <i>yúshau</i> only ;	but I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshná</i> .
N.V. Plur. is यूषाः <i>yúshāḥ</i> only ;	I. Du. यूषाभ्यां <i>yúshdbhyám</i> or षभ्यां <i>-shabhyám</i> .
	L. Sing. यूषे <i>yúshe</i> or °षणी- <i>shani</i> or °षणा- <i>shṇi</i> .

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshanī* *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.) † Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum. vol. I. p. 141. || The Sārasvatī gives all cases of मास *más* (I. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. *Bases ending in any Vowels, except derivative ए a and ओ å.*

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes आ ä, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become आय áy and आ॒ ाv.

Base रै rai, राय ráy, m. wealth; (Accent, Pāṇ. vi. 1, 171.) नौ nau, नाव náv, f. ship; (Accent, Pāṇ. vi. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N.V. रा: rā- <i>h</i> नौः naú- <i>h</i>		रायः rāy- <i>ah</i> नावः náv- <i>ah</i>
A. रायं rāy- <i>am</i> नावं náv- <i>am</i>	रायौ rāy- <i>au</i> नावौ náv- <i>au</i>	रायः rāy- <i>āh</i> * नावः náv- <i>ah</i>
I. राया rāy- <i>ā</i> नावा náv- <i>ā</i>		रायिः rāy- <i>ih</i> नाविः nau- <i>bhih</i>
D. राये rāy- <i>e</i> नावे náv- <i>e</i>	रायां rāy- <i>bhyām</i> नावां nau- <i>bhyām</i>	रायः rāy- <i>bhyāh</i> नावः nau- <i>bhyāh</i>
Ab.	रायः rāy- <i>āh</i> नावः náv- <i>āh</i>	
G.	रायोः rāy- <i>oh</i> नावोः náv- <i>oh</i>	रायां rāy- <i>ām</i> नावां náv- <i>ām</i>
L.	रायि rāy- <i>i</i> नावि náv- <i>i</i>	रायुः rāy- <i>shu</i> नावुः nau- <i>shu</i>

Decline ग्लौः glauh, m. the moon.

Bases in ओ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. vi. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N.V. गौः gau- <i>h</i>		गावः gáv- <i>ah</i>
A. गं gā- <i>m</i>	गावौ gáv- <i>au</i>	गाः gā- <i>h</i>
I. गवा gáv- <i>ā</i>		गोभिः gó- <i>bhih</i>
D. गवे gáv- <i>e</i>	गोवां gó- <i>bhyām</i>	गोभ्यः gó- <i>bhyāh</i>
Ab.	गोः gó- <i>h</i>	
G.	गवोः gáv- <i>oh</i>	गवां gáv- <i>ām</i>
L.	गवि gáv- <i>i</i>	गोषु gó- <i>shu</i>

* In the Veda the Acc. Plur. of रै rai occurs both as rāyah (Rv. i. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and rāyāh (Rv. i. 113, 4; III. 2, 15).

If bases in रे ai, ओ o, औ au are to be declined as neuters at the end of compounds, they shorten रे ai to ई ī, and ओ o and औ au to ऊ ū, and are then declined like neuters in ई ī and ऊ ū. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिण्ड surīṇḍ or सुराया surāyā; but only सुनुना sunund.

§ 219. द्यो dyo, fem. heaven, is declined like गो go. It coincides in the Nom. and Voc. Sing. with दिव् div, sky, but differs from it in all other cases. (§ 213.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः dyaūḥ		द्यावः dyāvah
A. द्यां dyām *	द्यावौ dyāvau	द्याः dyāḥ *
I. द्यावा dyāvā		द्योभिः dyōbhīḥ
D. द्यावे dyāve	द्योभ्यां dyōbhyaṁ	द्योभ्यः dyōbhyaḥ
Ab. { द्योः dyōḥ		द्यावां dyāvām
G. } द्यावि dyāvi	द्यावोः dyāvoḥ	द्यावु dyāshu
V. द्यौः dyaūḥ		

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyaūś*; A. *dīvam*, *dyām*; I. *divā* (*dīvā*, by day); D. *divē*; G. *divāḥ*, *dyōḥ*; L. *divī*, *dyāvi*; V. *dyāus* (Rv. vi. 51, 5). Plur. N. *dyāvah*; A. *dyān*; I. *dyōbhīḥ*. Dual N. *dyāvā*.

Being used at the end of a compound द्यो dyo forms its neuter base as द्यु dyu; e.g. प्रद्यु pradyu, eminently celestial, Dual प्रद्युनी pradyunī, Plur. प्रद्युनि pradyūni (Siddh.-Kaum. vol. i. pp. 144, 145); while from दिव् div the neuter adjective was, as we saw, सुद्यु sudyu, having a good sky, Dual सुद्यवी sudīvī, Plur. सुद्यवि sudīvī (Colebr. pp. 67, 73). प्रद्यु pradyu, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in ई ī, though grammarians imagine such words as ईः eḥ, the sun, उद्यदेः udyadeḥ, the rising sun; Nom. Dual उद्यदयौ udyadayau, Nom. Plur. उद्यदयः udyadayah.

Bases in ई ī and ऊ ū.

i. Monosyllabic Bases in ई ī and ऊ ū, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी dhī, thinking, क्री kri, buying, लूलू lūlū, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई ī and ऊ ū into ईय iy and ऊव uv, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

* Kāśikā vi. 1, 93.

they may either change ईः and ऊः into इय् iy and उव् uv, or into य् y and व् v. They change it

1. Into इय् iy and उव् uv:

- a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः paramanīḥ, the best leader, Acc. Sing. परमनियं paramaniyam. Here नीः nīḥ is treated as a noun, and seems to have lost its verbal character. शुद्धधीः suddhadhīḥ, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं suddhadhiyam; कुधीः kudhīḥ, a man of bad thought, Acc. Sing. कुधियं kudhiyam. (Sār.)
- b. If ईः and ऊः are preceded by two radical initial consonants. जलक्रीः jalakrīḥ, a buyer of water, makes Acc. Sing. जलक्रियं jalakriyam. सुश्रीः suśrīḥ, well faring, Acc. Sing. सुश्रियं suśriyam. (Siddh.-Kaum. vol. i. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य् y and व् v, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः grāmaṇīḥ, leader of a village, Acc. Sing. ग्रामण्यं grāmanyam; here ग्राम grāma is not the predicate of नीः nīḥ, but is governed by नीः nīḥ, which retains so far its verbal character. प्रधीः pradhīḥ, thinking in a high degree, Acc. Sing. प्रध्यम् pradhyam; here प्र pra is a preposition belonging to धी dhī, which retains its verbal nature. उन्नीः unnīḥ, leading out, Acc. Sing. उन्न्यम् unnyam; here उद् ud is a preposition belonging to नीः nī. Though ईः is preceded by two consonants, one only belongs to the root. शुद्धधीः suddhadhīḥ (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यम् suddhadhyam, and thus be distinguished from शुद्धधीः suddhadhīḥ (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. i. p. 119), which both have शुद्धधियं suddhadhiyam for their accusative. The general idea which suggested the distinction between bases changing their final ईः and ऊः either into इय् iy and उव् uv, or into य् y and व् v, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः dhīḥ, a thinker), or in such compounds as a noun admits of (सुधीः sudhīḥ*, a good thinker; शुद्धधीः suddhadhīḥ, a pure thinker or pure thought); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः pradhīḥ, providens) or by a noun which was governed by them. The nouns in which ईः and ऊः stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू bhū. Thus भू bhū becomes भुव् bhuv before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयम्भूः svayambhūḥ, self-existing, Acc. Sing. स्वयंभुवं svayambhuvam. (Sār. i. 6, 61. Siddh.-Kaum. vol. i. p. 119.) Not, however, in वर्षाभूः varshābhūḥ, frog, Acc. Sing. वर्षाभ्वं varshābhvam (Pāṇ. vi. 4, 84), and in some other compounds, such as कारभूः karabhbūḥ or कारभूः kārabhbūḥ, nail, पुनर्भूः punarbhūḥ, re-born, द्रृभूः dṛinbhūḥ, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधीः sudhīḥ is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं sudhiyam, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. *Polysyllabic Bases in ईि and ऊ॒.*

§ 222. Polysyllabic bases in ईि and ऊ॒ being both masculine and feminine, such as पपीः *papīḥ*, protector, the sun, ययीः *yayīḥ*, road, and नृत्तः *nṛitṭḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhīḥ* and वृक्षाल्दः *vrikṣālḍḥ*, except that

1. they form the Acc. Sing. in ई॑म् and ऊ॑म्;

2. they form the Acc. Plur. in ई॑न् and ऊ॑न्.

Remember also, that those in ईि form the Loc. Sing. in ई॑, not in फ्य॑यि.

वातप्रमीः *vātapramīḥ*, antelope, may be declined like पपीः *papīḥ*; but if derived by क्लिप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुनीः *sutīḥ*, wishing for a son; सुखीः *sukhīḥ*, wishing for pleasure. They follow the verbal प्रधीः *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in ऊ॒ः *uḥ*; सुत्युः *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईि is preceded by two consonants, it is changed before vowels into इय् *iyy*. Ex. शुष्कीः *sushkīḥ*, शुष्कियौ *sushkiyau*, &c.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Poly syllabic, masc. and fem.
SINGULAR. N. भीः <i>dhiḥ</i> . A. चिंयं <i>dhiyam</i> I. चिरा <i>dhiyād</i> D. चिवे <i>dhiye</i> Ab.G. चिपः <i>dhiyah</i> L. चिपि <i>dhiyi</i> V. भीः <i>dhiḥ</i> .	a pure thinker. SINGULAR. N. शुद्धर्थीः <i>suddhadhiḥīḥ</i> . शुद्धर्थिं <i>suddhadhiyam</i> शुद्धर्थिण् <i>suddhadhiyād</i> शुद्धर्थिवे <i>suddhadhiye</i> शुद्धर्थिः <i>suddhadhiyah</i> . शुद्धर्थिये <i>suddhadhiyiḥ</i> शुद्धर्थीः <i>suddhadhiḥīḥ</i>	water-buyer. SINGULAR. जलक्रीष्णः <i>jalakriṣṇī</i> . जलक्रीष्णं <i>jalakriyam</i> जलक्रीष्णां <i>jalakriyād</i> जलक्रीष्णे <i>jalakriye</i> जलक्रीष्णः <i>jalakriyah</i> . जलक्रीष्णं <i>jalakriyāḥ</i> जलक्रीष्णोः <i>jalakriyoh</i>	high-thinking. SINGULAR. प्रधीः <i>pradhiḥ</i> . प्रधं <i>pradhyam</i> प्रधा प्रध्याद् प्रधे प्रध्ये प्रधः प्रध्याह प्रधिं प्रध्ययि प्रधीः प्रधिः	village-leader. SINGULAR. ग्रामणीः <i>grāmanṭīḥ</i> . ग्रामस्तं <i>grāmanyam</i> ग्रामस्तां <i>grāmanyād</i> ग्रामस्ते <i>grāmanyē</i> ग्रामस्तः <i>grāmanyah</i> . ग्रामस्तां <i>grāmanyāḥ</i> ग्रामस्तोः <i>grāmanyoh</i> *	The same, in composition with a governed noun, masc. and fem. sun. SINGULAR. पर्यः: <i>paryīḥ</i> . पर्यं <i>paryīm</i> पर्या पर्प्याद् पर्ये पर्प्ये पर्यः पर्प्याह पर्यीं पर्प्यी पर्यीः पर्प्यी
SINGULAR. N. भीः <i>dhiḥ</i> . A. चिंयं <i>dhiyam</i> I. चिरा <i>dhiyād</i> D. चिवे <i>dhiye</i> Ab.G. चिपः <i>dhiyah</i> L. चिपि <i>dhiyi</i> V. भीः <i>dhiḥ</i> .	The same, at the end of compounds, with initial double consonants, masc. and fem. DUAL. शुद्धर्थी॒शुद्धर्थी॑ <i>suddhadhiyau</i> शुद्धर्थी॒शुद्धर्थी॑ं <i>suddhadhihyād</i> शुद्धर्थी॒शुद्धर्थी॑ये <i>suddhadhiyoḥ</i>	water-buyer. SINGULAR. जलक्रीष्ण॒शुद्धर्थी॑ <i>jalakriyau</i> जलक्रीष्ण॒शुद्धर्थी॑ं <i>jalakrihyād</i> जलक्रीष्ण॒शुद्धर्थी॑ये <i>jalakriyoḥ</i>	high-thinking. SINGULAR. प्रधी॒शुद्धर्थी॑ <i>pradhiyau</i> प्रधी॒शुद्धर्थी॑ं <i>pradhihyād</i> प्रधी॒शुद्धर्थी॑ये <i>pradhiyoḥ</i>	village-leader. SINGULAR. ग्रामणी॒शुद्धर्थी॑ <i>grāmanṭīau</i> ग्रामणी॒शुद्धर्थी॑ं <i>grāmanyād</i> ग्रामणी॒शुद्धर्थी॑ये <i>grāmanyoh</i>	The same, in composition with a governed noun, masc. and fem. DUAL. पर्य॒शुद्धर्थी॑ <i>paryīau</i> पर्य॒शुद्धर्थी॑ं <i>paryīd</i> पर्य॒शुद्धर्थी॑ये <i>paryīoh</i>
SINGULAR. N. भीः <i>dhiḥ</i> . A. चिंयं <i>dhiyam</i> I. चिरा <i>dhiyād</i> D. चिवे <i>dhiye</i> Ab.G. चिपः <i>dhiyah</i> L. चिपि <i>dhiyi</i> V. भीः <i>dhiḥ</i> .	N.A.V. चिक्षो <i>dhiyau</i> I.D.Ab. भीर्णा <i>dhihyād</i> G.L. चिपोः <i>dhiyoh</i>	DUAL. शुद्धर्थी॒शुद्धर्थी॑ <i>suddhadhiyau</i> शुद्धर्थी॒शुद्धर्थी॑ं <i>suddhadhihyād</i> शुद्धर्थी॒शुद्धर्थी॑ये <i>suddhadhiyoḥ</i>	DUAL. जलक्रीष्ण॒शुद्धर्थी॑ <i>jalakriyau</i> जलक्रीष्ण॒शुद्धर्थी॑ं <i>jalakrihyād</i> जलक्रीष्ण॒शुद्धर्थी॑ये <i>jalakriyoḥ</i>	DUAL. ग्रामणी॒शुद्धर्थी॑ <i>grāmanṭīau</i> ग्रामणी॒शुद्धर्थी॑ं <i>grāmanyād</i> ग्रामणी॒शुद्धर्थी॑ये <i>grāmanyoh</i>	The same, in composition with a governed noun, masc. and fem. PLURAL. पर्य॒शुद्धर्थी॑ <i>paryīau</i> पर्य॒शुद्धर्थी॑ं <i>paryīd</i> पर्य॒शुद्धर्थी॑ये <i>paryīoh</i>
SINGULAR. N. भीः <i>dhiḥ</i> . A. चिंयं <i>dhiyam</i> I. चिरा <i>dhiyād</i> D. चिवे <i>dhiye</i> Ab.G. चिपः <i>dhiyah</i> L. चिपि <i>dhiyi</i> V. भीः <i>dhiḥ</i> .	N. चिपः <i>dhiyah</i> A. चिपः <i>dhiyah</i> I. चिपिः <i>dhihiḥ</i> D. Ab. चीर्णः <i>dhihiyāḥ</i> G. चिपोः <i>dhiyoh</i> L. चीरुः <i>dhiśhu</i>	PLURAL. शुद्धर्थी॒शुद्धर्थी॑ <i>suddhadhiyau</i> शुद्धर्थी॒शुद्धर्थी॑ं <i>suddhadhihyād</i> शुद्धर्थी॒शुद्धर्थी॑ये <i>suddhadhiyoḥ</i>	PLURAL. जलक्रीष्ण॒शुद्धर्थी॑ <i>jalakriyau</i> जलक्रीष्ण॒शुद्धर्थी॑ं <i>jalakrihyād</i> जलक्रीष्ण॒शुद्धर्थी॑ये <i>jalakriyoḥ</i>	PLURAL. ग्रामणी॒शुद्धर्थी॑ <i>grāmanṭīau</i> ग्रामणी॒शुद्धर्थी॑ं <i>grāmanyād</i> ग्रामणी॒शुद्धर्थी॑ये <i>grāmanyoh</i>	The same, in composition with a governed noun, masc. and fem. PLURAL. पर्य॒शुद्धर्थी॑ <i>paryīau</i> पर्य॒शुद्धर्थी॑ं <i>paryīd</i> पर्य॒शुद्धर्थी॑ये <i>paryīoh</i>

* Words ending in नी *ni*, leader, form their Loc. Sing. in नां *ām*. (Sār.) † Or ग्रामकानीन् *grāmañānī*. Words of the Sēnāñ class take नां *ām* or नी *āmī*. (Sār. I. 6, 62.) ‡ पदः: *pādī*, at the end of a fem. comp.; Rūpavali, P. 9 b. || It does not take नां *ām*. (Siddh.-Kaum. vol. I. p. 116.)

* The Sār. gives also यवलन्ति *yavalinām*.

+ नृत्यः *nṛitīḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रियै grāmasye striyai, खलपे स्त्रियै khalapye striyai (Kāśikā i. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः pradhīḥ, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः lakshmīḥ, except in the Acc. Sing. and Plur., where they take अं am and अः ah; प्रध्यं pradhyam, प्रधः pradhyah, not प्रधीं pradhīm or प्रधीः pradhīḥ (Siddh.-Kaum. vol. i. p. 136). A similar argument is applied to पुनर्भूः punarbhūḥ, if it means a woman married a second time. It may then form its Vocative हे पुनर्भूं he punarbhū (Siddh.-Kaum. vol. i. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.
SINGULAR.		SINGULAR.
N.	प्रधीः pradhīḥ	प्रधीः pradhīḥ
A.	प्रध्यं pradhyam	प्रध्यं pradhyam
I.	प्रधा pradhyā	प्रधा pradhyā
D.	प्रधे pradhye	or प्रधैः pradhyai
Ab.	प्रधः pradhyah	or प्रध्याः pradhyāḥ
G.	प्रधः pradhyah	or प्रध्याः pradhyāḥ
L.	प्रधि pradhyi	or प्रध्यां pradhyām
V.	प्रधीः pradhīḥ	or प्रधि pradhi
DUAL.		DUAL.
N. A. V.	प्रधौ pradhyau	प्रधौ pradhyau
I. D. Ab.	प्रधीभ्यां pradhībhyaṁ	प्रधीभ्यां pradhībhyaṁ
G. L.	प्रध्योः pradhyoh	प्रध्योः pradhyoh
PLURAL.		PLURAL.
N.	प्रधाः pradhyah	प्रधाः pradhyah
A.	प्रधाः pradhyah	प्रधाः pradhyah
I.	प्रधीभिः pradhībhīḥ	प्रधीभिः pradhībhīḥ
D. Ab.	प्रधीभ्यः pradhībhyaḥ	प्रधीभ्यः pradhībhyaḥ
G.	प्रध्यां pradhyām	or प्रधीनां pradhīnām
L.	प्रधीषु pradhīshu	प्रधीषु pradhīshu

1. Monosyllabic Bases in ईः and अः, being Feminine only.

§ 224. Bases like धी dhī, intellect, श्री śrī, happiness, ह्री hrī, shame, भी bhī, fear, and खूः bhrū, brow, may be declined throughout exactly like the monosyllabic bases in ईः and अः, such as लूः lū, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ई ai, आः ah, अः āḥ, अं ām, and नं nām.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhíyam</i>		भूवं <i>bhúvam</i>	
I. धिया <i>dhíyā</i>		भूवा <i>bhuvá</i>	
D. धिये <i>dhíyé</i>	धियै <i>dhiyai</i>	भूवे <i>bhuvé</i>	भूवै <i>bhuvaī</i>
Ab. धियः <i>dhíyáḥ</i>	धियाः <i>dhiyáḥ</i>	भूवः <i>bhuváḥ</i>	भूवाः <i>bhuváḥ</i>
G. धियः <i>dhíyáḥ</i>	धियाः <i>dhiyáḥ</i>	भूवः <i>bhuváḥ</i>	भूवाः <i>bhuváḥ</i>
L. धियि <i>dhíyí</i>	धियां <i>dhiyám</i>	भूवि <i>bhuví</i>	भूवां <i>bhuváṁ</i>
V. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhíyau</i>		भूवौ <i>bhúvau</i>	
I.D.Ab. धीया॑ <i>dhíbhýáṁ</i>		भूया॑ <i>bhúbhýáṁ</i>	
G. L. धियोः <i>dhiyóḥ</i>		भूयोः <i>bhuvóḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhíyah</i>		भूयः <i>bhúvah</i>	
A. धियः <i>dhíyah</i>		भूयः <i>bhúvah</i>	
I. धीयिः <i>dhíbhíḥ</i>		भूभिः <i>bhúbhíḥ</i>	
D.Ab. धीयाः <i>dhíbhýáḥ</i>		भूयाः <i>bhúbhýáḥ</i>	
G. धियां <i>dhiyám</i>	धीनां <i>dhindám</i>	भूयां <i>bhuváṁ</i>	भूनां <i>bhúnáṁ</i>
L. धीयुः <i>dhiśhú</i>		भूयुः <i>bhúshú</i>	

2. *Polysyllabic Bases in ईि and ऊ उ, being Feminine only.*

- § 225. (1) These bases always take the full feminine terminations.
 (2) They change their final ईि and ऊ उ into य् *y* and व् *v* before terminations beginning with vowels.
 (3) They take स् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.
 (4) They shorten their final ईि and ऊ उ in the Vocative Singular.
 (5) Remember that most nouns in ईि have no स् *s* in the Nom. Sing., while those in ऊ उ have it.

Note—Some nouns in ईि take स् *s* in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तन्त्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतन्त्रीपीहीहीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

- N. नदी *nadī*
 A. नदीं *nadī-m*
 I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

- N. वधूः *vadhū-h*
 A. वधूं *vadhū-m*
 I. वध्वा *vadhv-ā*

- D. नदै *nady-āt*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-āṁ*
 V. नदि *nádi*

DUAL.

- N. A. V. नद्यौ *nady-āū*
 I. D. Ab. नदीभ्यां *nadi-bhyām*
 G. L. नद्योः *nady-ōḥ*

PLURAL.

- N. V. नद्यः *nady-āḥ*
 A. नदीः *nadi-īḥ*
 I. नदीभिः *nadi-bhiḥ*
 D. नदीभ्यः *nadi-bhyāḥ*
 Ab. नदीभ्यः *nadi-bhyāḥ*
 G. नदीनां *nadi-nām*
 L. नदीशु *nadi-shu*

- D. वधै *vadhv-āi*
 Ab. वध्याः *vadhv-āḥ*
 G. वध्याः *vadhv-āḥ*
 L. वध्यां *vadhv-āṁ*
 V. वधु *vádhu*

DUAL.

- N. A. V. वध्यौ *vadhv-āū*
 I. D. Ab. वध्यूभ्यां *vadhú-bhyām*
 G. L. वध्योः *vadhv-ōḥ*

PLURAL.

- N. V. वधः *vadhv-āḥ*
 A. वधूः *vadhú-īḥ*
 I. वधूभिः *vadhú-bhiḥ*
 D. वधूभ्यः *vadhú-bhyāḥ*
 Ab. वधूभ्यः *vadhú-bhyāḥ*
 G. वधूनां *vadhú-nām*
 L. वधूशु *vadhú-shu*

Compounds ending in Monosyllabic Feminine Bases in ई i and आ u.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई i or आ u, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like भूः *bhrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. I. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadharaya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrihi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *āḥ*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ *i*, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudi, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधु *hā pitāḥ kvaśi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)!. Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. I. p. 137.)

excluding the fuller terminations (ए *ai*, आः *āḥ*, ां *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, ाः *āḥ*, ाः *āḥ*, ि *i*, ां *ām*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ि or ा of their base, and are declined like वारि *vāri* and मृदु *mṛdu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhind</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyah</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
G. सुधियः <i>sudhiyah</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhini</i>
I. D. Ab. सुधीभ्यां <i>sudhibhyām</i>		or सुधिभ्यां <i>sudhibhyām</i>
G. L. सुधियोः <i>sudhiyoh</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyah</i>		सुधीनि <i>sudhini</i>
A. सुधियः <i>sudhiyah</i>		सुधीनि <i>sudhini</i>
I. सुधीभिः <i>sudhibhīḥ</i>		or सुधिभिः <i>sudhibhīḥ</i>
D. सुधीभ्यः <i>sudhibhyah</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
Ab. सुधीभ्यः <i>sudhibhyah</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhishu</i>		or सुधिषु <i>sudhishu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahuśreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nādītva*) throughout (Siddh.-Kaum. vol. i. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. i. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधृः <i>subhrūḥ</i>		सुधृ <i>subhru</i>
A. सुधुवं <i>subhruvam</i>		सुधुवं <i>subhru</i>
I. सुधुवा <i>subhruvā</i>		or सुधुणा <i>subhrunā</i>
D. सुधुवे <i>subhruve</i>	सुधुवै <i>subhruvai</i>	or सुधुणे <i>subhrune</i>
Ab. सुधुवः <i>subhruvah</i>	सुधुवाः <i>subhruvāḥ</i>	or सुधुणः <i>subhrunāḥ</i>
G. सुधुवः <i>subhruvah</i>	सुधुवाः <i>subhruvāḥ</i>	or सुधुणः <i>subhrunāḥ</i>
L. सुधुवि <i>subhruvi</i>	सुधुवां <i>subhruvāṁ</i>	or सुधुणि <i>subhrunī</i>
V. सुधृः <i>subhrūḥ</i>		सुधु <i>subhru</i> or °धो- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधुवौ <i>subhruvau</i>		सुधुणी <i>subhrunī</i>
I. D. Ab. सुधूभ्यां <i>subhrubhyām</i>		or सुधुभ्यां <i>subhrubhyām</i>
G. L. सुधुवोः <i>subhruvoh</i>		or सुधुणोः <i>subhrunoh</i>
PLURAL.	PLURAL.	PLURAL.
N.V. सुधुवः <i>subhruvah</i>		सुधूणि <i>subhrunī</i>
A. सुधुवः <i>subhruvah</i>		सुधूणि <i>subhrunī</i>
I. सुधूभिः <i>subhrubhīḥ</i>		or सुधुभिः <i>subhrubhīḥ</i>
D. सुधूभ्यः <i>subhrubhyah</i>		or सुधुभ्यः <i>subhrubhyah</i>
Ab. सुधूभ्यः <i>subhrubhyah</i>		or सुधुभ्यः <i>subhrubhyah</i>
G. सुधुवौ <i>subhruvām</i>	सुधुणां <i>subhrunām</i>	or सुधुणां <i>subhrunām</i>
L. सुधूषु <i>subhrushu</i>		or सुधुषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ईं and ऊं.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasi*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasi</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyah</i>
A. बहुश्रेयसीं <i>bahuśreyasiṁ</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasibhīḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasibhyah</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasibhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasibhyah</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयसीं <i>bahuśreyasiṁ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasiṣhu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyah</i>

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः atichamūḥ	अतिचम्वौ atichamvau	अतिचम्वः atichamvah
A. अतिचमू atichamūm	अतिचम्वौ atichamvau	अतिचमून् atichamán
I. अतिचम्वा atichamvā	अतिचमूभ्यां atichamubhyām	अतिचमूभिः atichamubhiḥ
D. अतिचम्वे atichamvai	अतिचमूभ्यां atichamubhyām	अतिचमूभ्यः atichamubhyāḥ
Ab. अतिचम्वाः atichamvāḥ	अतिचमूभ्यां atichamubhyām	अतिचमूभ्यः atichamubhyāḥ
G. अतिचम्वः atichamvāḥ	अतिचम्वोः atichamvoh	अतिचमूनां atichamánām
L. अतिचम्वं atichamvám	अतिचम्वोः atichamvoh	अतिचमूषु atichamúshu
V. अतिचमुः atichamu	अतिचम्वौ atichamvau	अतिचम्वः atichamvah*

Nouns like कुमारी *kumári*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahuśreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्यं *kumáryam* and कुमार्यः *kumáryah*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadi*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stiryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिया *striyā*. (Accent, Pāṇ. vi. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री strī	N.A.V. स्त्रियौ striyau	N. स्त्रियः striyah
A. स्त्रीं strīm or स्त्रियं striyam	I.D.Ab. स्त्रीभ्यां strībhyaṁ	A. स्त्रीः strīḥ or स्त्रियः striyah
I. स्त्रिया striyā	G.L. स्त्रियोः striyōḥ	I. स्त्रीभिः strībhīḥ
D. स्त्रियै striyai		D.Ab. स्त्रीभ्यः strībhyaḥ
Ab.G. स्त्रियाः striyāḥ		G. स्त्रीणां strīṇām (Pāṇ. I. 4, 5)
L. स्त्रियां striyām		L. स्त्रीषु strīshū
V. स्त्री strī (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

MASC.	SINGULAR.	NEUT.
N. अतिस्त्रिः atistriḥ	अतिस्त्रिः atistriḥ	अतिस्त्रि atistri
A. { अतिस्त्रिं atistriṁ or अतिस्त्रियं atistriyam	{ अतिस्त्रिं atistriṁ or अतिस्त्रियं atistriyam	अतिस्त्रि atistri
I. अतिस्त्रिणा atistriṇā	अतिस्त्रिया atistriyā	अतिस्त्रिया atistriṇā
D. अतिस्त्रिये atistriyai	{ अतिस्त्रिये atistriyai or अतिस्त्रये atistrayē	{ अतिस्त्रिये atistriyai or अतिस्त्रये atistrayē
Ab.G. अतिस्त्रे: atistreh	{ अतिस्त्रियाः atistriyāḥ or अतिस्त्रे: atistreh	{ अतिस्त्रियाः atistriyāḥ or अतिस्त्रे: atistreh
L. अतिस्त्रौ atistrau	{ अतिस्त्रियां atistriyām or अतिस्त्रौ atistrau	{ अतिस्त्रिणि atistriṇiḥ or अतिस्त्रौ atistrau
V. अतिस्त्रे atistre	अतिस्त्रे atistre	अतिस्त्रे atistre

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahuśreyasī*, N.A.V. Dual बहुश्रेयसीनि *bahuśreyasīni*, N. A. V. Plur. बहुश्रेयसीनि *bahuśreyasīni*, Dat. Sing. बहुश्रेयसै (°स्ये ?) or °सीने *bahuśreyasyai* (-sye ?) or -sne, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistrinī</i>
I.D. Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G. L. अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रिणोः <i>atistrinoh</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayah</i>	अतिस्त्रयः <i>atistrayah</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyah</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyah</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyāḥ</i>	अतिस्त्रिभ्यः <i>atistribhyāḥ</i>	अतिस्त्रिभ्यः <i>atistribhyāḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ईः is shortened to इः, and the compound declined like कविः *kavīḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इः i and उः u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इः i and उः u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इः i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur.: Ex. शुचिः *śuchih*, masc. bright; शुचिः *śuchih*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उः u, except that they may form their feminine either without any change, or by adding ईः i. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उः u is preceded by more than one consonant, the fem. does not take ईः i. Thus पांडुः *pānduḥ*, pale; fem. पांडुः *pānduh*.

Some adjectives in उः u lengthen their vowel in the fem., and are then declined like वधुः *vadhuh*. Thus पांगुः *paṅguḥ*, lame; fem. पांगृः *paṅgrūḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरुः *kurūḥ*: some compounds ending in उरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

Bases in इि.

	SINGULAR.			Bases in उ॒.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{ कवि॑ मति॑	वारि॑	मृदु॑	मृदु॑	मृदु॑	मृदु॑
	{ कवि॑, poet मति॑, thought	vāri॑, water	mṛidú॑, soft	mṛidú॑, soft	mṛidú॑, soft	mṛidú॑, soft
N.	{ कविः॑ मतिः॑	वारि॑	मृदुः॑	मृदुः॑	मृदुः॑	मृदुः॑
	{ कविः॑-h मतिः॑-h	vāri॑-h	mṛidú॑-h	mṛidú॑-h	mṛidú॑-h	mṛidú॑
A.	{ कविं॑ मतिं॑	वारि॑	मृदुं॑	मृदुं॑	मृदुं॑	मृदुं॑
	{ कविं॑-m मतिं॑-m	vāri॑-m	mṛidú॑-m	mṛidú॑-m	mṛidú॑	mṛidú॑
I.	{ कविना॑ मत्या॑	वारिणा॑	मृदुना॑	मृडा॑	मृदुना॑	मृदुना॑
	{ कविना॑-d मत्या॑-d	vāri॑-nd	mṛidú॑-nd	mṛidv-ā॑	mṛidú॑-nā॑	mṛidú॑-nā॑
D.	{ कवये॑ मतये॑-eर्	वारिणे॑	मृदवे॑	मृदवे॑ mṛidá॑-eर्	मृदुने॑ mṛidú॑-ne or	मृदुने॑ mṛidú॑-ne or
	{ कवये॑-e मतये॑-eर्	vāri॑-ne	mṛidá॑-e	मृडै॑ mṛidv-ā॑	मृद्वे॑ mṛidá॑-e	मृद्वे॑ mṛidá॑-e
Ab. G.	{ कवे॑ मतेः॑-h or	वारिणः॑	मृदो॑	मृदो॑: mṛidó॑-h or	मृदो॑: mṛidó॑-h or	मृदुनः॑ mṛidú॑-nah or
	{ कवे॑-h मत्याः॑-h	vāri॑-nah	mṛidó॑-h	मृडो॑: mṛidv-ā॑-h	मृद्वो॑: mṛidá॑-e	मृद्वो॑: mṛidó॑-h
L.	{ कवौ॑ मतौ॑ mataú॑ or	वारिणि॑	मृदौ॑	मृदौ॑ mṛidaú॑ or	मृदौ॑ mṛidv-ā॑-m	मृदुनि॑ mṛidú॑-ni or
	{ कवाउ॑ मत्यां॑ maty-ā॑m	vāri॑-ni	mṛidaú॑	मृडौ॑ mṛidv-ā॑-m	मृदौ॑ mṛidaú॑	मृदौ॑ mṛida॑
V.	{ कवे॑ मते॑	वारि॑ vāri॑ or	मृदो॑	मृदो॑	मृदु॑ mṛidú॑ or	मृदो॑ mṛido॑ *
	{ कवे॑ káve मते॑	vāre॑*	mṛido॑	mṛido॑	मृदो॑ mṛido॑ *	मृदो॑ mṛido॑ *
	DUAL.					
N.A.V.	{ कवी॑ मती॑	वारिणी॑	मृदू॑	मृदू॑	मृदुनी॑	मृidú॑-nī॑
	{ कवी॑ kaví॑ mati॑	vāri॑-nī॑	mṛidú॑	mṛidú॑	mṛidú॑-nī॑	mṛidú॑-nī॑
I. D. Ab.	{ कविभ्यां॑ मतिभ्यां॑	वारिण्यां॑	मृदुभ्यां॑	मृदुभ्यां॑	मृदुभ्यां॑	मृदुभ्यां॑
	{ कवि॑-bhýám mati॑-bhýám	vāri॑-bhýám	mṛidú॑-bhýám	mṛidú॑-bhýám	mṛidú॑-bhýám	mṛidú॑-bhýám
G. L.	{ कव्यो॑ मत्यो॑	वारिण्यो॑	मृड्वो॑	मृड्वो॑	मृदुनो॑: mṛidú॑-noh or	मृद्वो॑: mṛidv-ōh
	{ कव्यो॑-bh मत्यो॑-bh	vāri॑-noh	mṛidv-ōh	mṛidv-ōh	मृद्वो॑: mṛidv-ōh	मृद्वो॑: mṛidv-ōh
	PLURAL.					
N.V.	{ कवयः॑ मतयः॑	वारीणि॑	मृदवः॑	मृदवः॑	मृदूनि॑	मृiddú॑-ni
	{ कवयः॑-ah matay-ah	vāri॑-ni	mṛidá॑-ah	mṛidá॑-ah	mṛidá॑-ni	mṛidá॑-ni
A.	{ कवीन्॑ मती॑-h	वारीणि॑	मृदून्॑	मृदूः॑	मृदूनि॑	मृidú॑-ni
	{ कवी॑-n mati॑-h	vāri॑-ni	mṛidú॑-n	mṛidú॑-h	mṛidú॑-ni	mṛidú॑-ni
I.	{ कविभिः॑ मतिभिः॑	वारिभिः॑	मृदुभिः॑	मृदुभिः॑	मृदुभिः॑	मृduभिः॑
	{ कवि॑-bhih mati॑-bhih	vāri॑-bhih	mṛidú॑-bhih	mṛidú॑-bhih	mṛidú॑-bhih	mṛidú॑-bhih
D. Ab.	{ कविभ्यः॑ मतिभ्यः॑	वारिभ्यः॑	मृदुभ्यः॑	मृदुभ्यः॑	मृदुभ्यः॑	मृdú॑-bhyaḥ
	{ कवि॑-bhyah mati॑-bhyah	vāri॑-bhyah	mṛidú॑-bhyah	mṛidú॑-bhyah	mṛidú॑-bhyah	mṛidú॑-bhyah
G.	{ कवीनां॑ मतीनां॑	वारीणां॑	मृदुनां॑	मृदुनां॑	मृदुनां॑	मृदुनां॑
	{ कवी॑-nám mati॑-nám	vāri॑-nám	mṛidú॑-nám	mṛidú॑-nám	mṛidú॑-nám	mṛidú॑-nám
L.	{ कविषु॑ मतिषु॑	वारिषु॑	मृदुषु॑	मृदुषु॑	मृदुषु॑	मृdú॑-shu
	{ कवि॑-shu mati॑-shu	vāri॑-shu	mṛidú॑-shu	mṛidú॑-shu	mṛidú॑-shu	mṛidú॑-shu

* The Guṇa in the Voc. Sing. of neuters in इि, उ॒, औ॑, and औ॒, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनस्त्रिहरणं सांतं तथा नांतमयाप्यदंतं। माध्यंदिनिवैष्टि गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः॥

† Nouns ending in short इ॑, उ॒, औ॑, and औ॒, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. vi. 1, 177). Hence matínám, or, more usually, maténám.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति káti
Acc.	कति káti
Instr.	कतिभिः kátibhīḥ
Dat.	कतिभ्यः kátibhyāḥ
Abl.	कतिभ्यः kátibhyāḥ
Gen.	कतीनां kátinám
Loc.	कतिषु kátishu

§ 232. सखि *sákhī*, friend, has two bases :

सखाय *sákhyāy* for the Anga, i. e. the strong base.

सखि *sákhī* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा sákhā	सखायै sákhyāyau	सखायः sákhyāyāḥ
A. सखायं sákhyāyam	सखायै sákhyāyau	सखीन् sákhīn
I. सख्या sákhyaā	सखिभ्यां sákhibhyām	सखिभिः sákhibhīḥ
D. सख्ये sákhye	सखिभ्यां sákhibhyām	सखिभ्यः sákhibhyāḥ
Ab. सख्युः sákhuyuḥ	सखिभ्यां sákhibhyām	सखिभ्यः sákhibhyāḥ
G. सख्युः sákhuyuḥ	सख्योः sákhyoḥ	सखीनां sákhīnám
L. सख्यो sákhyau	सख्योः sákhyoḥ	सखिषु sákhisuḥ
V. सखे sákhe	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा susakhā	सुसखायै susakhāyau	सुसखायः susakhāyāḥ*
A. सुसखायं susakhāyam	सुसखायै susakhāyau	सुसखीन् susakhīn
I. सुसखिना susakhinā	सुसखिभ्यां susakhibhyām	सुसखिभिः susakhibhīḥ
D. सुसख्ये susakhaye	सुसखिभ्यां susakhibhyām	सुसखिभ्यः susakhibhyāḥ
Ab. सुसखेः susakheḥ	सुसखिभ्यां susakhibhyām	सुसखिभ्यः susakhibhyāḥ
G. सुसखेः susakheḥ	सुसख्योः susakhyoḥ	सुसखीनां susakhīnám
L. सुसखो susakhau	सुसख्योः susakhyoḥ	सुसखिषु susakhishuḥ
V. सुसखे susakhe	सुसखायै susakhāyau	सुसखायः susakhāyāḥ

At the end of a neuter compound सखि *sakhi* is declined like वारि *vári* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानुः *bhánu*, sun, वायुः *váyu*, wind, विश्वः *vishv*, nom. prop. पीलुः *pílu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sár. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति pati, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पति: pátih	N. A. V. पती pátī	N. पतयः pátayāḥ
A. पतिं pátim	I. D. Ab. पतिभ्यां pátibhyám	A. पतीन् pátin
I. पत्या pátýá	G. L. पत्योः pátyoḥ	I. पतिभिः pátibhiḥ
D. पत्ये pátye		D. Ab. पतिभ्यः pátibhyāḥ
Ab. G. पत्युः pátuyūḥ		G. पतीनां pátinám
L. पत्यौ pátýau		L. पतिषु pátishu
V. पते páte		V. पतयः pátayāḥ

पति pati at the end of compounds, e.g. भूपति bhúpati, lord of the earth, प्रजापति prajápati, lord of creatures, is regular, like कवि kavi. The feminine of पति pati is पत्नी patnī, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pán. iv. 1, 33.)

§ 234. The neuter bases अक्षि akshi, eye, अस्थि asthi, bone, दधि dadhi, curds, सक्ति sakthi, thigh, are declined regularly like वारि vāri; but in the Bha cases they substitute the bases अक्षण् akshṇ, अस्थण् asthṇ, दधण् dadhṇ, सक्तण् sakthṇ. In these cases they are declined, in fact, like neuters in अन् an, such as नामन् náman. (See note to § 203.)

Angra and Pada base अक्षि akshi, Bha base अक्षण् akshṇ.

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि ákshi	N.A.V. अक्षिणी ákshīṇī	N.A.V. अक्षिणीं ákshīṇī
I. अक्षण् akshṇā	I. D. Ab. अक्षिभ्यां ákshibhyám	I. अक्षिभिः ákshibhiḥ
D. अक्षणे akshṇé	G. L. अक्षणोः akshṇóḥ	D. Ab. अक्षिभ्यः ákshibhyāḥ
Ab. G. अक्षणः akshṇáḥ		G. अक्षणां akshṇám
L. अक्षण्या akshṇí and अक्षण्यि aksháṇí		L. अक्षिषु ákshishu
V. अक्षे ákshe (or अक्षि ákshi)		

Bases in एरि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

SINGULAR.		NEUT.
I. MASC.	FEM.	
Base नप्ति nápti, grandson	स्वसृ svásṛi, sister	धातृ dhátri, providence
N. नप्ता náptá	स्वसा svásā	धातृ dhátri
A. नप्तारं náptár-am	स्वसारं svásár-am	धातृ dhátri
I. नप्त्रा náptr-ā	स्वस्त्रा svásr-ā	धातृणा dhátri-ṇā or धात्रा dhátrā *
D. नप्त्रे náptr-e	स्वस्त्रे svásr-e	धातृणे dhátri-ṇe or धात्रे dhátrē
Ab. G. नप्तुः náptuh	स्वसुः svásuh	धातृणः dhátri-ṇah or धातुः dhátrah
L. नप्तरि náptar-i	स्वसरि svásar-i	धातृणि dhátri-ṇi or धातरि dhátrā
V. नप्तः náptah(r)	स्वसः svásah(r)	धातृ धात्रि dhátri or धातः dhátrah(r)

* If एरि has Udatta and becomes एरि and is preceded by a consonant, the feminine and the Ajādi Asarvanāmsthāna cases have the Udatta.

PLURAL.

N. नप्तारः náptár-ah	स्वसारः svásár-ah	धातृणि dhátṛí-ṇi
A. नप्तृन् náptṛí-n	स्वसृः svásṛí-ḥ	धातृणि dhátṛí-ṇi
I. नप्तृभिः náptṛí-bhiḥ	स्वसृभिः svásṛí-bhiḥ	धातृभिः dhátṛí-bhiḥ
D. नप्तृभ्यः náptṛí-bhyāḥ	स्वसृभ्यः svásṛí-bhyāḥ	धातृभ्यः dhátṛí-bhyāḥ
Ab. नप्तृभ्यः náptṛí-bhyāḥ	स्वसृभ्यः svásṛí-bhyāḥ	धातृभ्यः dhátṛí-bhyāḥ
G. नप्तृणां náptṛí-ṇám	स्वसृणां svásṛí-ṇám (Ved. svásrám)	धातृणां dhátṛí-ṇám
L. नप्तृशु náptṛí-shu	स्वसृशु svásṛí-shu	धातृशु dhátṛí-shu

DUAL.

N.A.V. नप्तारौ náptár-au	स्वसारौ svásár-au	धातृणी dhátṛí-ṇī
I. D. Ab. नप्तृभ्यां náptṛí-bhyám	स्वसृभ्यां svásṛí-bhyám	धातृभ्यां dhátṛí-bhyám
G. L. नप्त्रोः náptṛí-oh	स्वसृओः svásṛí-oh	धातृओः dhátṛí-oh

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the अ a before the र r.

Base पितृ pitṛí, मातृ mātrí.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता pitā	माता mātrā	{ पितरौ	मातरौ	पितरः	पितरः pitár-ah
A. पितरं pitár-am	मातरं mātrár-am	{ pitár-au	mātrár-au	पितृन्	पितृn- pitṛí-n
I. पिता pitr-ā	माता mātr-ā	{	{	पितृभिः	पितृभिः pitṛí-bhiḥ
D. पित्रे pitr-ē	मात्रे mātr-ē	{ पितृभ्यां	मातृभ्यां	{ पितृभ्यः	{ मातृभ्यः
Ab. पितुः pitúḥ	मातुः mātúḥ	{ pitṛí-bhyám	mātrí-bhyám	{ pitṛí-bhyāḥ	{ mātrí-bhyāḥ
G. पितुः pitúḥ	मातुः mātúḥ	{ पित्रोः	मात्रोः	पितृणां	पितृणां pitṛí-ṇám
L. पितरि pitár-i	मातरि mātrár-i	{ pitr-ōḥ	mātr-ōḥ	पितृशु	पितृशु pitṛí-shu
V. पितः pítah(r)	मातः mātah(r)	पितरौ pítarau	मातरौ mātarau	पितरः	पितरः pítarah

After the first model are declined most *nomina actoris* derived from verbs by the suffix त्रि tṛi : दातृ dátṛí, giver ; कर्तृ kartṛí, doer ; त्वाश्त्रि tváshṭri, carpenter ; होतृ hótṛí, sacrificer ; भर्तृ bharṭri, husband.

After the second model are declined masculines, such as भातृ bhrátrí, brother ; जामातृ jámātrí, son-in-law ; देवृ devṛí, husband's brother ; सव्येष्ट्रि savyeshṭri, a charioteer : and feminines, such as दुहितृ duhitṛí, daughter ; ननंदृ nánandṛí or नानंदृ nánandṛí, husband's sister ; यातृ yátrí, husband's brother's wife. Most terms of relationship in अरि arī (except स्वसृ svásṛí, sister, and नप्तृ náptṛí, grandson) do not lengthen their अ arī.

Note—If words in अरि arī are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई ī : कर्त्री kartṛí, fem. कर्त्रीं kartṛī, like नदी nadī.

§ 236. क्रोष्टु króshṭu, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टु króshṭu (like मृदु mṛidu) and क्रोष्टु kroshṭri (like नप्तृ napṭṛí).

SINGULAR.	DUAL.	PLURAL.
N. क्रोहा <i>kroshṭā</i>	N.A.V. क्रोहारौ <i>kroshṭārau</i>	N. क्रोहाः <i>kroshṭārah</i>
A. क्रोहारं <i>kroshṭāram</i>		A. क्रोहून् <i>kroshṭún</i>
I. { क्रोहुना <i>kroshṭunā</i> क्रोहुर् <i>kroshṭur</i>	I.D.Ab. क्रोहुभ्यां <i>kroshṭubhyām</i>	I. क्रोहुभिः <i>kroshṭubhiḥ</i>
D. { क्रोहये <i>kroshṭave</i> क्रोहे <i>kroshṭre</i>		D. Ab. क्रोहुभ्यः <i>kroshṭubhyāḥ</i>
Ab. G. { क्रोहोः <i>kroshṭoh</i> क्रोहुः <i>kroshṭuh</i>	G. L. { क्रोहोः <i>kroshṭvoh</i> क्रोहोः <i>kroshṭroh</i>	G. क्रोहुनां <i>kroshṭunām</i>
L. { क्रोहौ <i>kroshṭau</i> क्रोहरि <i>kroshṭari</i>		L. क्रोहुषु <i>kroshṭushu</i>
V. क्रोहो <i>kroshṭo</i>		

The base क्रोहु *kroshṭu* is the only one admissible as Āṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोहोः *he kroshṭah* is, I believe, wrongly admitted by Wilson.)

The base क्रोहु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोहून् *kroshṭún* only. (Pāṇ. VII. 1, 95–97.)

Those who admit क्रोहुन् *kroshṭin* as Acc. Plur. likewise admit क्रोहुं *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोहूरी *kroshṭri*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitrī*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nárau</i>	नरः <i>nárah</i>
A. नरं <i>náram</i>	नरौ <i>nárau</i>	नृत् <i>nṛin</i>
I. चा <i>nr̥d</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhīḥ</i>
D. चे <i>nr̥e</i> (Ved. <i>náre</i>)	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyāḥ</i>
Ab. नुः <i>náh</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyāḥ</i>
G. नुः <i>náh</i> (Ved. <i>nárah</i>)	चोः <i>nr̥oh</i>	नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nárdām</i>)
L. नरि <i>nári</i>	चोः <i>nr̥oh</i>	नृषु <i>nṛishū</i>
V. नः <i>náh</i>	नरौ <i>nárau</i>	नरः <i>nárah</i>

The feminine is नारी *nári*.

2. Bases ending in च a and चा ा.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृbh and स्त्र. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn कांतः *kántah*, कांता *kántā*, कांतं *kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

MASC.	FEM.	NEUT.
Base कांतः <i>kántah</i>	कांता <i>kántā</i>	कांतः <i>kántá</i>
N. कांतः <i>kántah</i>	कांता <i>kántā</i>	कांतं <i>kántám</i>
A. कांतं <i>kántam</i>	कांतं <i>kántám</i>	कांतं <i>kántám</i>
I. कांतेन <i>kánténa</i>	कांतया <i>kántayā</i>	कांतेन <i>kánténa</i>
D. कांताय <i>kántayā</i>	कांतायै <i>kántayai</i>	कांताय <i>kántayā</i>
Ab. कांतात् <i>kántat</i>	कांतायाः <i>kántayāḥ</i>	कांतात् <i>kántat</i>
G. कांतस्य <i>kántasya</i>	कांतायाः <i>kántayāḥ</i>	कांतस्य <i>kántasya</i>
L. कांते <i>kántē</i>	कांतायां <i>kántayām</i>	कांते <i>kántē</i>
V. कांत <i>kánta</i>	कांते <i>kántē</i> *	कांत <i>kánta</i>

DUAL.

N. A. V. कांतौ <i>kántau</i>	कांते <i>kántē</i>	कांते <i>kántē</i>
I. D. Ab. कांताभ्यां <i>kántābhyaṁ</i>	कांताभ्यां <i>kántābhyaṁ</i>	कांताभ्यां <i>kántābhyaṁ</i>
G. L. कांतयोः <i>kántayoḥ</i>	कांतयोः <i>kántayoḥ</i>	कांतयोः <i>kántayoḥ</i>

PLURAL.

N. V. कांताः <i>kántāḥ</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántáni</i>
A. कांतान् <i>kántān</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántáni</i>
I. कांतैः <i>kántaiḥ</i>	कांताभिः <i>kántābhīḥ</i>	कांतैः <i>kántaiḥ</i>
D. Ab. कांतेभ्यः <i>kántébhyaḥ</i>	कांताभ्यः <i>kántābhyaḥ</i>	कांतेभ्यः <i>kántébhyaḥ</i>
G. कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>
L. कांतेषु <i>kántéshu</i>	कांतासु <i>kántásu</i>	कांतेषु <i>kántéshu</i>

Note—Certain adjectives in ाः *aḥ*, ाः *ā*, ाः *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in ाः, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in ाः *aḥ*, such as ाः *pd*, ाः *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final ाः *aḥ* is shortened, and the word declined like कांतं *kántam*.

Aṅga and Pada base विश्वपा *viśvapā*, Bha base विश्वप् *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like कांतं *kántam* (§ 238).

* Bases in ाः *aḥ*, meaning mother, form their Vocative in ाः *a*; e. g. अङ्क *akka*, अंब *amba*, अल्ल *alla!* But अंबाडा *ambāḍā*, अंबाला *ambālā*, and अंबिका *ambikā* form the regular Vocatives अंबाडे *ambāḍe*, अंबाले *ambālē*, अंबिके *ambike*.

MASCULINE AND FEMININE.

SINGULAR.	DUAL.	PLURAL.
N. V. विश्वपा: <i>viśvapāḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapāḥ</i>
A. विश्वपां <i>viśvapāṁ</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-āḥ</i>
I. विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D. विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyāḥ</i>
Ab. विश्वपः <i>viśvap-āḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyāḥ</i>
G. विश्वपः <i>viśvap-āḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L. विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>
NEUTER.		
N. विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपा: *somapāḥ*, Soma drinker; शंखधनाः *śankhadhṇāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in आ *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

SINGULAR.	DUAL.	PLURAL.
N.V. हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A. हाहां <i>hāhāṁ</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I. हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D. हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyāḥ</i>
Ab. हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyāḥ</i>
G. हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L. हाहै <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस *as*, like मनस् *mánas*, mind, the declension of सुमनस् *sumánas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. I. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुचि *jalamuchi*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned ; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ a form their feminines in आ á. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कांति *kánta* (§ 238).

§ 244. Certain adjectives derived by अक् *aka* form their feminines in इका *ikā*. Ex. पाचक् *páchaka*, cooking, masc. पाचकः *páchakah*, fem. पाचिका *páchikā*, neut. पाचकं *páchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *sarvikā*, every ; कारकः *kárakah*, doing, कारिका *kárikā* ; इहत्यकः *ihatyakah*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends ; कन्यका *kanyakā*, fem. maiden ; चटका *chaṭakah*, fem. sparrow ; तारका *tárukā*, fem. star. Sometimes both forms occur ; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in अ ri and in अ n take ई i as the sign of the feminine : कर्त्री *kartri*, doer, कर्त्री *kartrī* (§ 235) ; दंडिन् *dandin*, a mendicant, दंडिनी *dandinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base : प्राच् *prách*, प्राची *práchī* (§ 181) ; अन् *śvan*, dog, शुनी *śunī* (§ 199) ; भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in अन् *van* form their feminine base in वरी *vari* : पीवन् *pívan*, fat, पीवरी *pívari* (§ 193).

§ 246. Many adjectives in अ a form their feminine base in ई ē (§ 225), instead of आ á : तृणमयः *tṛinamayaḥ*, made of grass, तृणमयी *tṛinamayī* ; देवः *devaḥ*, god, divine, देवी *devī* ; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī* ; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī* ; गोपः *gopāḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd ; नर्तकः *nartakah*, actor, नर्तकी *nartakī* ; मृगः *mrigaḥ*, a deer, मृगी *mrigī*, a doe ; सूकरः *súkaraḥ*, boar, सूकरी *súkari* ; कुम्भकारः *kumbhakáraḥ*, a potter, कुम्भकारी *kumbhakári*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई ē) ; मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in अः *tah*, expressive of colour, form their feminine either in आ *ta* or in नी *ni* : श्वेतः *śvetah*, white, श्वेता *śvetā*, श्वेती *śvetī* ; एतः *etah*, variegated, एता *etā* or एती *etī* ; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetah*, white, श्वेता *śvetā* ; असिता *asitā*, white ; पलिता *palitā*, grey-haired.

* गुणवचन् *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus अजः *ajah*, goat, forms अजा *ajā*. अस्तः *asvah*, horse, forms अस्ता *asvā*.

बालः *bálah*, boy, forms बाला *báldā*.

शूद्रः *súdrā*, a Súdra, forms { शूद्रा *súdrā*, a woman of the Súdra caste.
शूद्री *súdrī*, the wife of a Súdra.

मातुलः *mátlulah*, maternal uncle, forms मातुली *mátlulī* or मातुलानी *mátlulánī*, an uncle's wife.

आचार्यैः *ácháryah*, teacher, forms आचार्यानी *ácháryánī**; wife of the teacher; but आचार्यी *ácháryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *iyas* (§ 206); the Superlative by तम *tama*, or इष्ट *ishtha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as न् *nri*, man, form नृतमः *nritamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *púrvadhñe*, in the forenoon, पूर्वाह्नेतरे *púrváhnetare*, earlier in the forenoon (Pân. vi. 3, 17). From पचति *pachati*, he cooks, पचतितरा॑ *pachatitarám*, he cooks better (Pân. v. 3, 57), पचतितमां *pachatitamám*, he cooks best (Pân. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prách* (§ 180), प्राक्तर *práktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तमा *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिनतः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *iyas* and इष्ट *ishtha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *iyah* and इष्ट *ishtha*, the suffixes are dropt, and the ईयः *iyah* and इष्ट *ishtha* added to the last consonant of the original base. बलवान् *balaván*, strong, बलीयस् *bal-iyas*, बलिष्ठ *bal-ishtha*. दोग्धु *dogdhri*, milking, दोहीयस् *doh-iyas*, दोहिष्ठ *doh-ishtha*. स्त्रिवन् *stragvin*, garlanded, स्त्रीयस् *straiyás*, more profusely garlanded. मतिमान् *matimán*, wise, मतीयस् *mat-iyas*, मतिष्ठ *mat-ishtha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *iyas* and इष्ट *ishtha* they throw it on their first syllable (Pân. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई॒, derived from masculines, must shorten the ई॒ before तर *tara* and तम *tama*; ब्राह्मणी *bráhmaṇī* forms ब्राह्मणितरा *bráhmaṇítarā*. Other feminines in ई॒ or उ॒ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strítarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasítarā*; विदुषीतरा *vidushītarā* or विदुषितरा *vidushítarā* (Pân. vi. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इष्ट *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक् <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. सूजु <i>rīju</i> , straight	सूज् <i>rīj</i>	सूजीयस् <i>rījīyas</i>	सूजिष्ठ <i>rījishṭha</i>
	Vedic	रजीयस् <i>rajīyas</i>	रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛīśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>ksheptīyas</i>	क्षेपिष्ठ <i>kshepishṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोह् <i>kshod</i>	क्षोहीयस् <i>kshodīyas</i>	क्षोहिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. त्रृप्ति <i>trīpta</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिष्ठ <i>trapishṭha</i>
10. दीर्घि <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. द्रढ <i>drīḍha</i> , firm	द्रह् <i>dradh</i>	द्रहीयस् <i>dradhīyas</i>	द्रहिष्ठ <i>dradhishṭha</i>
13. परिवृद्ध <i>parivṛīḍha</i> , exalted	परिव्रद् <i>parivraḍh</i>	परिव्रटीयस् <i>parivradhīyas</i>	परिव्रटिष्ठ <i>parivradhishṭha</i>
14. पृष्ठ <i>prīthu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशास्य <i>prasasya</i> , praiseworthy	श्रा	श्रेयस् <i>śreyas</i>	श्रेष्ठ <i>śreshṭha</i>
	or ज्या <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>bamh</i>	बंहीयस् <i>bamhīyas</i>	बंहिष्ठ <i>bamhishṭha</i> †
19. भृश <i>bṛīśa</i> , excessive	भ्राश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛīdu</i> , soft	मद् <i>mrad</i>	मदीयस् <i>mradīyas</i>	मदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i>	यवीयस् <i>yavīyas</i>	यविष्ठ <i>yavishṭha</i>
	or कन् <i>kan</i>	कनीयस् <i>kanīyas</i>	कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vāḍha</i> , firm	साध् <i>sādh</i>	साधीयस् <i>sādhīyas</i>	साधिष्ठ <i>sādhisṭha</i> ‡
23. वृज्ज <i>vṛīḍha</i> , old	वर्षै <i>varsh</i>	वर्षीयस् <i>varshīyas</i>	वर्षिष्ठ <i>varshishṭha</i>
	or ज्या <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i>
24. वृंदारक <i>vṛindāraka</i> , beautiful	वृंद् <i>vṛind</i>	वृंदीयस् <i>vṛindīyas</i>	वृंदिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फीर <i>sphīra</i> , thick	स्फा <i>spha</i>	स्फेयस् <i>spheyas</i>	स्फेष्ठ <i>sphesṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. vi. 4, 162.

† See Phīṭsūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एक, एका, एकं, *ékah*, *ékā*, *ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú*, *dvé*, *dvé*, two. (Base द्वा *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, त्रिष्ठः, त्रीणि, *tráyah*, *tisráh*, *tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चतुष्ठः, चत्वारि, *chatvárah*, *chátasrah*, *chatvári*, four. (Base चतुर् *chatur*.)
 5 ५ पञ्च *páñcha*, m. f. n. five. (Base पञ्चन् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष्ठ् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭau*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékdáśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvádaśa*.
 13 १३ त्र्योदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पञ्चदश *páñchadaśa*.
 16 १६ षोडश *shódaśa*.
 17 १७ सप्तदश *saptádaśa*.
 18 १८ अष्टादश *ashṭádaśa*.
 19 १९ नवदश *návadaśa* or
ऊनविंशतिः *únavimśatiḥ*.
 20 २० विंशतिः *vimśatiḥ*, fem.
 21 २१ एकविंशतिः *ekavimśatiḥ*.
 22 २२ द्वाविंशतिः *dvávimśatiḥ*.
 23 २३ त्र्योविंशतिः *trayovimśatiḥ*.
 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.
 25 २५ पञ्चविंशतिः *pañchavimśatiḥ*.
 26 २६ षष्ठिविंशतिः *shaḍvimśatiḥ*.
 27 २७ सप्तविंशतिः *saptavimśatiḥ*.
 28 २८ अष्टाविंशतिः *ashṭávimśatiḥ*.
 29 २९ नवविंशतिः *navavimśatiḥ*.
 30 ३० त्रिंशत् *trimśat*, fem.
 31 ३१ एकत्रिंशत् *ekatrimśat*.
 32 ३२ द्वात्रिंशत् *dvatrīmśat*.
 33 ३३ त्र्यस्त्रिंशत् *trayastrīmśat*.
 34 ३४ चतुर्स्त्रिंशत् *chatustrīmśat*.
- 35 ३५ पञ्चत्रिंशत् *pañchatrīmśat*.
 36 ३६ षट्त्रिंशत् *shaṭtrīmśat*.
 37 ३७ सप्तत्रिंशत् *saptatrimśat*.
 38 ३८ अष्टत्रिंशत् *ashṭātrimśat*.
 39 ३९ नवत्रिंशत् *navatrimśat*.
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 42 ४२ द्वाचत्वारिंशत् *dváchatvārimśat* or
द्विचत्वारिंशत् *dvichatvārimśat*.
 43 ४३ त्र्यचत्वारिंशत् *trayaśchatvārimśat* or
त्रिचत्वारिंशत् *trichatvārimśat*.
 44 ४४ चतुष्चत्वारिंशत् *chatuśchatvārimśat*.
 45 ४५ पञ्चचत्वारिंशत् *pañchachatvārimśat*.
 46 ४६ षट्चत्वारिंशत् *shaṭchatvārimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭātchatvārimśat* or
अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 50 ५० पञ्चाशत् *pañchásat*, fem.
 51 ५१ ५१ एकपञ्चाशत् *ekapañchásat*.
 52 ५२ द्वापञ्चाशत् *dvápapañchásat* or
द्विपञ्चाशत् *dvipañchásat*.
 53 ५३ त्रयःपञ्चाशत् *trayaḥpañchásat* or
त्रिपञ्चाशत् *tripapañchásat*.

- 54 ५४ चतुःपञ्चाशत् *chatuhpañchāśat*.
 55 ५५ पञ्चपञ्चाशत् *pañchapañchāśat*.
 56 ५६ षट्पञ्चाशत् *shaṭpañchāśat*.
 57 ५७ सप्तपञ्चाशत् *saptapañchāśat*.
 58 ५८ अष्टापञ्चाशत् *ashṭapañchāśat* or
 अष्टपञ्चाशत् *ashṭapañchāśat*.
 59 ५९ नवपञ्चाशत् *navapañchāśat*.
 60 ६० षष्ठि: *shashṭih*, fem.
 61 ६१ एकषष्ठि: *ekashashṭih*.
 62 ६२ द्वाषष्ठि: *dvāshashṭih* or
 द्विषष्ठि: *dviṣashṭih*.
 63 ६३ त्रयःषष्ठि: *trayaḥshashṭih* or
 त्रिषष्ठि: *trishashṭih*.
 64 ६४ चतुषष्ठि: *chatushashṭih*.
 65 ६५ पञ्चषष्ठि: *pañchashashṭih*.
 66 ६६ षट्षष्ठि: *shaṭashashṭih*.
 67 ६७ सप्तषष्ठि: *saptashashṭih*.
 68 ६८ अष्टाषष्ठि: *ashṭāshashṭih* or
 अष्टषष्ठि: *ashṭashashṭih*.
 69 ६९ नवषष्ठि: *navashashṭih*.
 70 ७० सप्तति: *saptati*, fem.
 71 ७१ एकसप्तति: *ekasaptati*.
 72 ७२ द्वासप्तति: *dvāsaptati* or
 द्विसप्तति: *dvisaptati*.
 73 ७३ त्रयःसप्तति: *trayaḥsaptati* or
 त्रिसप्तति: *trisaptati*.
 74 ७४ चतुःसप्तति: *chatuhśaptati*.
 75 ७५ पञ्चसप्तति: *pañchásaptati*.
 76 ७६ षट्सप्तति: *shaṭsaptati*.
 100 १०० शतं *śatám*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekddhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekddhika-śatam*, or एकशतं *ekaśatam*, as before.
 102 १०२ द्विधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)
 103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuhśatam*.
 105 १०५ पञ्चधिकं शतं *pañchadhikam śatam* or पञ्चशतं *pañchaśatam*.
 106 १०६ षडधिकं शतं *shadadhikam śatam* or षट्शतं *shaṭśatam*.
 107 १०७ सप्तधिकं शतं *saptadhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टधिकं शतं *ashṭādhikam śatam* or अष्टशतं *ashṭaśatam*. (Pāṇ. VI. 3, 49.)
 109 १०९ नवधिकं शतं *navādhikam śatam* or नवशतं *navaśatam*.

- 77 ७७ सप्तसप्तति: *saptasaptati*.
 78 ७८ अष्टासप्तति: *ashṭāsaptati* or
 अष्टासप्तति: *ashṭasaptati*.
 79 ७९ नवसप्तति: *navasaptati*.
 80 ८० अशीति: *asītih*.
 81 ८१ एकाशीति: *ekāśītih*.
 82 ८२ द्वाशीति: *dvyaśītih*.
 83 ८३ त्र्याशीति: *tryaśītih*.
 84 ८४ चतुराशीति: *chaturaśītih*.
 85 ८५ पञ्चाशीति: *pañchāśītih*.
 86 ८६ षडाशीति: *shadaśītih*.
 87 ८७ सप्ताशीति: *saptāśītih*.
 88 ८८ अष्टाशीति: *ashṭāśītih*.
 89 ८९ नवाशीति: *navāśītih*.
 90 ९० नवति: *navatih*.
 91 ९१ एकनवति: *ekanavati*.
 92 ९२ द्वानवति: *dvānavati* or
 द्विनवति: *dvinavati*.
 93 ९३ त्रयोनवति: *trayonavati* or
 त्रिनवति: *trinavati* (not श्र०).
 94 ९४ चतुर्नवति: *chaturnavati*.
 95 ९५ पञ्चनवति: *pañchanavati*.
 96 ९६ षष्ठनवति: *shaṇṇavati*.
 97 ९७ सप्तनवति: *saptanavati*.
 98 ९८ अष्टानवति: *ashṭānavati* or
 अष्टनवति: *ashṭanavati*.
 99 ९९ नवनवति: *navanavati* or
 जनशतं *ūnaśatam*.

- 110 ११० दशाधिकं शतं *daśādhibikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhibikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhibikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhibikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhibikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhibikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशाधिकं शतं *shoḍaśādhibikam śatam* or षोडशं शतं *shoḍaśam śatam*.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhibikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशाधिकं शतं *ashṭādaśādhibikam śatam* or अष्टादशं शतं *ashṭādaśam śatam*.
- 119 ११९ नवदशाधिकं शतं *navadaśādhibikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशतिधिकं शतं *viṁśatyadhibikam śatam* or विंशं शतं *viṁśam śatam* *.
- 121 १२१ एकविंशतिधिकं शतं *ekaviṁśatyadhibikam śatam* or एकविंशं शतं *ekaviṁśam śatam*, &c.
- 130 १३० त्रिंशदधिकं शतं *triṁśadadhikam śatam* or त्रिंशं शतं *triṁśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṁśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṁśam śatam* *.
- 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam**
or सार्पशतं *sārpaśatam*, $100 + \frac{1}{3}$ (hundred).
- 160 १६० षष्ठ्यधिकं शतं *shashṭyadhibikam śatam* or षष्ठिशतं *shashṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhibikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अश्शीत्यधिकं शतं *aś्शītyadhibikam śatam* or अश्शीतिशतं *aś्शītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhibikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *triṇī śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuhśatam*.
- 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *ashṭa śatāni* or अष्टशतं *ashṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahásram*,
neut. and masc. †
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *triṇī sahasrāṇi*.
- 10,000 १०,000 अयुतं *ayutam*, neut. and masc. †

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, १०००, so that १०११ might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, १०४१ by एकचत्वारिंशं सहस्रं *ekachatvāriṁśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

- १००,००० १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†
 One million, प्रयुतं *prayutam*, neut. or masc.*
 Ten millions, कोटि *koti*, fem.‡
 A hundred millions, अर्बुदं *arbuda*, masc. and neut.
 A thousand millions, महार्बुदं *mahárbinda*, masc. and neut., or पद्मं *padma*, neut., i. e. lotus.
 Ten thousand millions, खर्वं *kharva*, neut., i. e. minute.
 A hundred thousand millions, निखर्वं *nikharva*, neut.
 A billion, महापद्मं *mahāpadma*, neut.
 Ten billions, शंकुं *śanku*, masc., i. e. an ant-hill.
 A hundred billions, शंक्खं *śankha*, masc. neut., i. e. a conch-shell, or समुद्रं *samudra*, masc., i. e. sea.
 A thousand billions, महाशंक्खं *maháśankha*, or अन्त्यं *antya*, ultimate.
 Ten thousand billions, हाहा *hāhā*, masc., or मध्यं *madhya*, middle.
 A hundred thousand billions, महाहाहा *maháhāhā*, or परार्धं *parārdha*, i. e. other half.
 One million billions, धुनं *dhuna*, neut.
 Ten million billions, महाधुनं *mahādhuna*.
 A hundred million billions, अक्षौहिणीं *akshauhiṇī*, fem., i. e. a host.
 A thousand million billions, महाअक्षौहिणीं *mahákshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, जनं *úna*, diminished, may be used to form numerical compounds. पञ्चोनेन *pañchonam* शतम् or पञ्चोनशतं *pañchonaśatam*, १०० - ५, i. e. 95. If one is to be deducted, जनं *úna*, without एकं *eka*, suffices. इनविंशतिः *únavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, २० - १, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्नं *ekánnā*, i. e. by one not; एकान्नविंशतिः *ekánnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

	SINGULAR.	एकं <i>eka</i> , one.		PLURAL	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एकं <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ékam</i>	एकाः <i>ékaḥ</i>	एकानि <i>ékáni</i>
A.	एकं <i>ékaṁ</i>	एकां <i>ékám</i>	एकं <i>ékaṁ</i>	एकान् <i>ékañ</i>	एकानि <i>ékáni</i>
I.	एकेन <i>ékena</i>	एकया <i>ékayā</i>	एकेन <i>ékena</i>	एकैः <i>ékaīḥ</i>	एकाभिः <i>ékaībhīḥ</i> एकैः <i>ékaīḥ</i>
D.	एकसै <i>ékasmai</i>	एकस्यै <i>ékasyai</i>	एकसै <i>ékasmai</i>	एकेभ्यः <i>ékebhyaḥ</i> एकाभ्यः <i>ékaabhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i>	एकाभ्यः <i>ékaabhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i>
Ab.	एकस्तां <i>ékasmat</i>	एकस्याः <i>ékasyāḥ</i>	एकस्तां <i>ékasmat</i>	एकेभ्यः <i>ékebhyaḥ</i> एकाभ्यः <i>ékaabhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i>	एकाभ्यः <i>ékaabhyaḥ</i> एकेभ्यः <i>ékebhyaḥ</i>
G.	एकस्य <i>ékasya</i>	एकस्याः <i>ékasyāḥ</i>	एकस्य <i>ékasya</i>	एकेषां <i>ékeshām</i>	एकासां <i>ékaśdm</i> एकेषां <i>ékeshām</i>
L.	एकस्मिन् <i>ékasmin</i>	एकस्यां <i>ékasyāṁ</i>	एकस्मिन् <i>ékasmin</i>	एकेषु <i>ékeshu</i>	एकासु <i>ékásu</i> एकेषु <i>ékeshu</i>
V.	एकं <i>eka</i>	एके <i>éke</i>	एकं <i>eka</i>	एके <i>éke</i>	एकाः <i>ékaḥ</i> एकानि <i>ékáni</i>

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कांति *kānta* (§ 238).

MASC.	DUAL.	NEUT.
FEM.		
N. A. V. द्वौ <i>dvaú</i>	द्वे <i>dvē</i>	द्वे <i>dvē</i>
I. D. Ab. द्वाभ्यां <i>dvābhyaṁ</i>	द्वाभ्यां <i>dvābhyaṁ</i>	द्वाभ्यां <i>dvābhyaṁ</i>
G. L. द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem. त्रिसु *tisri*.

N. V. त्रयः <i>trayaḥ</i>	त्रिसः <i>tisrah</i> (Pāṇ. vi. 1, 166)	त्रीणि <i>trīni</i>
A. त्रीन् <i>trīn</i>	त्रिसः <i>tisrah</i> *	त्रीणि <i>trīni</i>
I. त्रिभिः <i>tribhīḥ</i>	त्रिसृभिः <i>tisrībhīḥ</i>	त्रिभिः <i>tribhīḥ</i>
D. Ab. त्रिभ्यः <i>tribhyāḥ</i>	त्रिसृभ्यः <i>tisrībhyaḥ</i>	त्रिभ्यः <i>tribhyāḥ</i>
G. त्रयाणां <i>trayānām</i> (Ved. <i>trīṇām</i>)	त्रिसृणां <i>tisrīnām</i> †	त्रयाणां <i>trayānām</i>
L. त्रिषु <i>trishū</i>	त्रिसृषु <i>tisrīshu</i>	त्रिषु <i>trishū</i>

§ 256. चतुर् *chatur*, four, fem. चतस् *chatasri*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pāṇ. vii. 1, 98)	चतसः <i>chātaraḥ</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatūraḥ</i> (Pāṇ. vi. 1, 167)	चतसः <i>chātaraḥ</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatúrbhīḥ</i>	चतसृभिः <i>chātāsrbhīḥ</i>	चतुर्भिः <i>chatúrbhīḥ</i>
D. Ab. चतुर्भ्यः <i>chatúrbhyaḥ</i>	चतसृभ्यः <i>chātāsrbhyaḥ</i>	चतुर्भ्यः <i>chatúrbhyaḥ</i>
G. चतुर्णी <i>chaturnām</i>	चतसृणां <i>chātāsrbnām</i> †	चतुर्णी <i>chaturnām</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chātāsrbshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन् *pañchan*, five. षष्ठ् *shash*, six. अष्टन् *ashṭan*, eight.

N. A. V. पञ्च <i>pāñcha</i>	षट् <i>shat</i>	अष्टौ <i>ashṭaú</i> or अष्ट <i>ashṭa</i>
I. पञ्चभिः <i>pañchābhīḥ</i> †	षडभिः <i>shadbhīḥ</i>	अष्टाभिः <i>ashṭābhīḥ</i> or अष्टभिः <i>ashṭābhīḥ</i> ||
D. Ab. पञ्चभ्यः <i>pañchābhyaḥ</i>	षडभ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashṭābhyaḥ</i> or अष्टभ्यः <i>ashṭābhyaḥ</i>
G. पञ्चानां <i>pañchānām</i> ¶	षष्ठानां <i>shashnām</i> ¶	अष्टानां <i>ashṭānām</i> ¶
L. पञ्चसु <i>pañchásu</i>	षट्सु <i>shatśu</i>	अष्टासु <i>ashṭasú</i> or अष्टसु <i>ashṭasú</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विश्वाति *vishvatī* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in वा *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदंति *eke vadanti*,

* Not त्रिसः *tisrah*, nor चतस् *chatasrah*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not त्रिसृणां *tisrīnām*, nor चतसृणां *chātāsrbnām* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

|| Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. त्रिः *dvi* is always used as a dual, all the rest from 3 to 19 as plurals.
Ex. त्रिभिः पुरुषैः: *tribhiḥ purushaiḥ*, with three men; एकादश पुरुषान् *ekādaśa purushān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṁśatih* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शतूराणि *viṁśatih śatūrāṇi*, twenty enemies, or विंशतिः शतवः *viṁśatih śatavah*; षष्ठिः शिशावः *shashṭih śiśavah*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṁśatā vridḍhaiḥ*, by thirty elders; शतं दासीनां *śatam dásinām* or शतं दास्यः *śatam dásyah*, a hundred slaves; सहस्रं पितराः *sahasram pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशतिर्हैवैः *pañchāśatirhāvaiḥ* *hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamāḥ, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimāḥ, ā, am,</i>	
आदिमः, °मा, °मं, <i>ādimāḥ, ā, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyah, ā, am,</i>	the second.
तृतीयः, °या, °यं, <i>tṛtīyah, ā, am,</i>	the third.
चतुर्थः, °र्णी, °र्णं, <i>chaturthāḥ, ī, am,</i>	} the fourth.
तुरीयः, °र्णा, °र्णं, <i>turiyah, ā, am,</i>	
पंचमः, °मी, °मं, <i>pañchamāḥ, ī, am,</i>	the fifth.
षष्ठः, °ष्टी, °ष्टं, <i>shashṭhāḥ, ī, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamāḥ, ī, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>ashṭamāḥ, ī, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamāḥ, ī, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamāḥ, ī, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśāḥ, ī, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśāḥ, ī, am,</i>	} the nineteenth.
अनविंशतिमः, °शी, °शं, <i>anaviṁśatimāḥ, ī, am,</i>	
अनविंशतितमः, °मी, °मं, <i>anaviṁśatitamāḥ, ī, am,</i>	} the twentieth.
विंशः, °शी, °शं, <i>viṁśāḥ, ī, am</i> (Pāṇ. v. 2, 56),	
विंशतितमः, °मी, °मं, <i>viṁśatitamāḥ, ī, am,</i>	
त्रिंशः, °शी, °शं, <i>triṁśāḥ, ī, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṁśattamāḥ, ī, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvārimśāḥ, ī, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvārimśattamāḥ, ī, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ī, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ī, am,</i>	

षष्ठितमः *shashṭitatamāḥ*, the sixtieth *.

सूक्ष्मषितमः *ekashashṭitatamāḥ*, }
सूक्ष्मषः *ekashashṭāḥ*, } the sixty-first.

सप्ततितमः *saptatitamāḥ*, the seventieth.

सूक्ष्मसप्ततितमः *ekasaptatitamāḥ*, }
सूक्ष्मसप्तः *ekasaptatāḥ*, } the seventy-first.

अष्टीतितमः *asītitamāḥ*, the eightieth.

सूक्ष्माशीतितमः *ekdśītitamāḥ*, }
सूक्ष्माशीतः *ekdśītāḥ*, } the eighty-first.

नवतितमः, °मी, °ञ्च, *navatitamāḥ*, I, am, the ninetieth.

सूक्ष्मनवतितमः *ekanavatitamāḥ*, }
सूक्ष्मनवतः *ekanavatāḥ*, } the ninety-first.

शततमः, °मी, °ञ्च, *śatatamāḥ*, I, am, the hundredth. (Pāṇ. v. 2, 57.)

सूक्ष्मशततमः *ekaśatatamāḥ*, the hundred and first.

सहस्रतमः *sahasratamāḥ*, the thousandth.

§ 260. Numerical Adverbs and other Derivatives.

सूक्ष्म *sakṛit*, once.

सूक्ष्मा *ekadhā*, in one way.

द्विः *dviḥ*, twice.

द्विष्मा *dvidhā* or द्वेष्मा *dvedhā*, in two ways.

त्रिः *triḥ*, thrice.

त्रिष्मा *tridhā* or त्रेष्मा *tredhā*, in three ways.

चतुर्ः *chatuḥ*, four times.

चतुर्ष्मा *chaturdhā*, in four ways.

पञ्चकृतः *pañchakṛitvah*, five times.

पञ्चष्मा *pañchadhā*, in five ways.

षट्कृतः *shaṭkṛitvah*, six times, &c.

षट्ष्मा *shodhā*, in six ways, &c. (or पञ्चष्मा?)

सूक्ष्मः *ekaśāḥ*, one-fold.

द्विष्मः *dviśāḥ*, two-fold.

त्रिष्मः *triśāḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुर्ष्यं *chatushṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत *pañchat*, a pentad, दशत *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamāḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamāḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

*Personal Pronouns.*Base (in composition) नद् *mad* and
अस्तद् *asmad*.Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mádm</i> , मा <i>ma</i> , me	त्वां <i>tvádm</i> , त्वा <i>tvád</i> , thee
I. मया <i>máyād</i> , by me	त्वाया <i>tváyād</i> , by thee
D. मम्यं <i>máhyam</i> , मे <i>me</i> , to me	तुम्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मात् <i>mát</i> , from me	त्वत् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	त्वत् <i>tváva</i> , ते <i>te</i> , of thee
L. मयि <i>máyi</i> , in me	त्वयि <i>tváyi</i> , in thee

DUAL.

N. आवां <i>dvádm</i> , we two	युवां <i>yuvádm</i> , you two
A. आवां <i>dvádm</i> , नौ <i>nau</i> , us two	युवां <i>yuvádm</i> , वां <i>vádm</i> , you two
I. आवाभां <i>dvábhyádm</i> , by us two	युवाभां <i>yuvábhyádm</i> , by you two
D. आवाभां <i>dvábhyádm</i> , नौ <i>nau</i> , to us two	युवाभां <i>yuvábhyádm</i> , वां <i>vádm</i> , to you two
Ab. आवाभां <i>dvábhyádm</i> , from us two	युवाभां <i>yuvábhyádm</i> , from you two
G. आवयोः <i>dváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vádm</i> , of you two
L. आवयोः <i>dváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्तान् <i>asmádn</i> , नः <i>nah</i> , us	युष्मान् <i>yushmán</i> , वः <i>vah</i> , you
I. अस्ताभिः <i>asmábhíh</i> , by us	युष्माभिः <i>yushmábhíh</i> , by you
D. अस्ताभ्यं <i>asmábhýam</i> , नः <i>nah</i> , to us	युष्माभ्यं <i>yushmábhýam</i> , वः <i>vah</i> , to you
Ab. अस्तात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्ताकं <i>asmákam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you
L. अस्तासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vádm*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as अ *cha*, and, वा *vd*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. vi. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः sáh	सा sá	तत् tát	ते té	ताः táh	तानि táni
A. तैं tám	ता॑ tám	ता॒ tát	तान् tán̄	ता॒॑ tábh	तानि táni
I. तेन téna	तथा táyā	तेन téna	तैः taíh	ताथि॑ tábhih	तैः taíh
D. तस्मै॒ tásmai	तस्मै॒ tásyai	तस्मै॒ tásmai	तेभ्यः tébhyah	ताभ्यः tábhyah	तेभ्यः tébhyah
Ab. तस्मात् tásmát	तस्याः tásyāh	तस्मात् tásmát	तेभ्यः tébhyah	ताभ्यः tábhyah	तेभ्यः tébhyah
G. तस्य tásya	तस्याः tásyāh	तस्य tásya	तेषां téshám	तासां tásám	तेषां teshám
L. तस्मिन् tásmin	तस्मी॒ tásyám	तस्मिन् tásmin	तेषु téshu	तासु tásu	तेषु téshu

MASC.	DUAL. FEM.	NEUT.
N. A. तौं <i>taú</i>	तें <i>té</i>	तें <i>té</i>
I. D. Ab. ताभ्यां <i>taibhyám</i>	ताभ्यां <i>taibhyám</i>	ताभ्यां <i>taibhyám</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) त्यट् *tyad.*

	SINGULAR.			PLURAL.	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः syáḥ	स्या syá	स्यत् tyát	ते tyé	त्वाः tyáḥ	त्वानि tyáni
A. त्वं tyám	त्वां tyáṁ	त्वत् tyát	त्वान् tyán	त्वाः tyáḥ	त्वानि tyáni
I. त्वेन tyéna	त्वया tyáyā	त्वेन tyéna	त्वैः tyáḥ	त्वाभिः tyábhīḥ	त्वैः tyáḥ
D. त्वस्मै tyásmai	त्वस्मैtyáysi	त्वस्मैtyásmai	त्वेभ्यः tyébhyaḥ	त्वाभ्यः tyábhyaḥ	त्वेभ्यः tyébhyaḥ
Ab. त्वस्मात् tyásmāt	त्वस्याः tyásyāḥ	त्वस्मात् tyásmāt	त्वेभ्यः tyébhyaḥ	त्वाभ्यः tyábhyaḥ	त्वेभ्यः tyébhyaḥ
G. त्वस्य tyásya	त्वस्याः tyásyāḥ	त्वस्य tyásya	त्वेषां tyéshám	त्वासां tyásám	त्वेषां tyéshám
L. त्वस्मिन् tyásmin	त्वस्यां tyásyám	त्वस्मिन् tyásmin	त्वेषु tyéshu	त्वासु tydsu	त्वेषु tyéshu

MASC.	DUAL.	NEUT.
N. A.	FEM.	
त्यौ <i>tyau</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab.	त्यायां <i>tyábhýám</i>	त्यायां <i>tyábhýám</i>
G. L.	त्ययोः <i>tyáyoh</i>	त्ययोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय् *iya*.

मदीयः, °या, °यं, *madiyah*, *yâ*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah, yā, yam*, thine.

तदीयः, °या, °यं, *tadiyah*, *yā*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyah*, *yd.*, *yat*, *owr.*

युष्मदीयः °या, °यं, *yushmadīyah, yā, Yam*, your.

तदीयः; °आ, °यं, *tadīyah, uā, uam*, their.

Derivative possessive pronouns are **high**.

Other derivative possessive pronouns are मामकः *mamakah*, mine; तात्पकः *tavakah*, thine; आस्माकः *ásmákah*, our; यौष्माकः *yaushmákah*, your. Likewise

* Pâñ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmakīnah*, mine ; तावकीनः *tāvakīnah*, thine ; आस्माकीनः *āsmākīnah*, our ; यौष्माकीणः *yaushmākīṇah*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitavān*, I chose it myself, thou chosest it thyself, he chose it himself; स्वयं वृतवती *svayam vṛitavatī*, she chose it herself; स्वयं वृतवतः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमन्मना पश्य *ātmānam ātmāna paśya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषे शान्त्या *ātmano dosham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *ātmano deśam āgamyā mrīḍāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ*, *svā*, *svām*, is a reflexive adjective, corresponding to Latin *suus*, *sua*, *suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>eshāḥ</i>	एषा <i>eshā</i>	एतत् <i>etāt</i>	एते <i>etē</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etām</i>	एतां <i>etām</i>	एतात् <i>etāt</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etēna</i>	एतया <i>etāyā</i>	एतेन <i>etēna</i>	एतौ <i>etāḥ</i>	एताभिः <i>etābhīḥ</i>	एतैः <i>etāḥ</i>
D. एतस्मै <i>etāsmai</i>	एतस्यै <i>etāsyai</i>	एतस्मै <i>etāsmai</i>	एतेभ्यः <i>etēbhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etēbhyaḥ</i>
Ab. एतस्मात् <i>etāsmāt</i>	एतस्याः <i>etāsyāḥ</i>	एतस्मात् <i>etāsmāt</i>	एतेभ्यः <i>etēbhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etēbhyaḥ</i>
G. एतस्य <i>etāsyā</i>	एतस्याः <i>etāsyāḥ</i>	एतस्य <i>etāsyā</i>	एतेषां <i>etēshām</i>	एतासां <i>etāsām</i>	एतेषां <i>etēshām</i>
L. एतस्मिन् <i>etāsmīn</i>	एतस्यां <i>etāsyām</i>	एतस्मिन् <i>etāsmīn</i>	एतेषु <i>etēshū</i>	एतासु <i>etāsū</i>	एतेषु <i>etēshū</i>

DUAL.			NEUT.
MASC.	FEM.	NEUT.	
N. A. एतौ <i>etāu</i>	एते <i>etē</i>	एते <i>etē</i>	
I. D. Ab. एताभ्यां <i>etābhyaṁ</i>	एताभ्यां <i>etābhyaṁ</i>	एताभ्यां <i>etābhyaṁ</i>	
G. L. एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>	

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. I, 171.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayām</i>	इयं <i>iyām</i>	इदं <i>idām</i>	इमे <i>imē</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imām</i>	इमां <i>imām</i>	इदं <i>idām</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anēna</i>	अनेया <i>anāyā</i>	अनेन <i>anēna</i>	एभिः <i>ebhīḥ</i>	आभिः <i>ābhīḥ</i>	इभिः <i>ebhīḥ</i>
D. अस्मै <i>asmāt</i>	अस्यै <i>asyāt</i>	अस्मै <i>asmāt</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyaḥ</i>	इभ्यः <i>ebhyāḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyaḥ</i>	इभ्यः <i>ebhyāḥ</i>
G. अस्य <i>asyā</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyā</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	इषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshū</i>	आसु <i>āsū</i>	इषु <i>eshū</i>

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. इमौ imau	इमे imē	इमे imē
I.D.Ab. आभ्यां ābhýám	आभ्यां ābhýám	आभ्यां ābhýám
G.L. अनयोः anáyoh	अनयोः anáyoh	अनयोः anáyoh

§ 270. एतद् etad and इदं idam, when repeated in a second sentence with reference to a preceding एतद् etad and इदं idam, vary in the following cases, by substituting एन ena, which has no accent.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A. एनं enam	एनां enám	एना॑ enat	A. एनान् enán	एनाः enāḥ	एनानि enáni
I. एनेन enena	एनया॑ enayā	एनेन enena			

DUAL.		
MASC.	FEM.	NEUT.
A. एनौ enau	एने ene	एने ene
G.L. एनयोः enayoh	एनयोः enayoh	एनयोः enayoh

Ex. अनेन आकरणमधीतं एनं छंदोऽध्यापय anena vyākaraṇam adhītam, enam chhando 'dhyā-paya, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं anayoh paritram kulam, enayoh prabhūtam svam, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् adas, that (mediate).

SINGULAR.		
MASC.	FEM.	NEUT.
N. असौ asau	असौ asau	अदः adāḥ
A. अमूं amám	अमूं amám	अदः adāḥ
I. अमुना amúnā	अमुया॑ amuyā (Rv. I. 29, 5)	अमुना amúnā
D. अमुष्मै amúshmai	अमुष्मै amúshyai	अमुष्मै amúshmai
Ab. अमुष्मात् amúshmáti	अमुष्माः amúshyáḥ	अमुष्मात् amúshmáti
G. अमुष्य amúshya	अमुष्याः amúshyáḥ	अमुष्य amúshya
L. अमुष्मिन् amúshmin	अमुष्मां amúshyám	अमुष्मिन् amúshmin

PLURAL.		
MASC.	FEM.	NEUT.
N. अमी amī	अमूः amāḥ	अमूनि amáni
A. अमून् amán	अमूः amāḥ	अमूनि amáni
I. अमीभिः amíbhīḥ	अमूभिः amábhīḥ	अमीभिः amíbhīḥ
D.Ab. अमीभ्यः amíbhýah	अमूभ्यः amábhýah	अमीभ्यः amíbhýah
G. अमीषां amíshám	अमूषां amáshám	अमीषां amíshám
L. अमीषु amíshu	अमूषु amáshu	अमीषु amíshu

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अम् amū	I.D.Ab. अमूभ्यां amíbhýám	G.L. अमूयोः amúyoh

Relative Pronoun.

§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	येना <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábbhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáḥ</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáḥ</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmin</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmin</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A.V. यौ <i>yau</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyaṁ</i>	याभ्यां <i>yábhyaṁ</i>	याभ्यां <i>yábhyaṁ</i>
G. L. ययोः <i>yáyoḥ</i>	ययोः <i>yáyoḥ</i>	ययोः <i>yáyoḥ</i>

Interrogative Pronouns.

§ 273. Base (in composition) किं *kím*, Who or which?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>káih</i>	काभिः <i>kábbhiḥ</i>	कैः <i>káih</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáḥ</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáḥ</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmin</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmin</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N.A. कौ <i>kau</i>	के <i>ké</i>	के <i>ké</i>
I.D. Ab. काभ्यां <i>kábhyaṁ</i>	काभ्यां <i>kábhyaṁ</i>	काभ्यां <i>kábhyaṁ</i>
G. L. कयोः <i>káyoḥ</i>	कयोः <i>káyoḥ</i>	कयोः <i>káyoḥ</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3; 71). त्वयका *tvayakā*, By thee! instead of त्वया *tvayā*. युवकयोः *yuvakayoḥ*, Of you two! अस्मकाभिः *asmakábbhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृशा *driśa*, or दृष्टि *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृशा *tādriśa*, तादृष्टि *tādriksha*, such like.
 इतादृश् *etādriś*, इतादृशा *etādriśa*, इतादृष्टि *etādriksha*, this like.
 यादृश् *yādriś*, यादृशा *yādriśa*, यादृष्टि *yādriksha*, what like.
 ईदृश् *īdriś*, ईदृशा *īdriśa*, ईदृष्टि *īdriksha*, this like.
 कीदृश् *kīdriś*, कीदृशा *kīdriśa*, कीदृष्टि *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई *i*. तादृक् *tādrik*, m. n.; तादृशी *tādriśi*, f.; or तादृशः, °शी, °शं, *tādriśah*, i, am. Similarly formed are मादृशा *mādriśa*, त्वादृशा *tvādriśa*, like me, like thee, &c.

§ 276. By adding चत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

ताचत् <i>tāvat</i> , so much, इताचत् <i>etāvat</i> , so much, याचत् <i>yāvat</i> , as much, इयत् <i>iyat</i> , so much, कियत् <i>kīyat</i> , How much ?	} declined like nouns in चत् <i>vat</i> (§ 187). } } } }
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इयान् *iyān*, इयती *iyatī*, इयत् *iyat*.

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन् *chana*, or अपि *api*, to the interrogative pronoun कि *kim*, it is changed into an indefinite pronoun.

काचित् *kaśchit*, काक्षित् *kākchit*, किंचित् *kimchit*, some one; also कच्छित् *kachchit*, anything.

काच्छन् *kaśchana*, काक्षन् *kākchana*, किंच्छन् *kimchana*, some one.

कोऽपि *ko'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When? कदाचित् *kadāchit*, कदाच्छन् *kadākchana*, once; क्षा *kva*, Where? न क्षापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः काचित् *yah kaśchit*, whosoever, or यः काच्छन् *yah kaśchana*, or यः काच्छन् *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यह्, *yo yah*, *yā yā*, *yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यस्त् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvāñdman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्वे *sarva*, all ; 2. विश्वे *visva*, all ; 3. उभे *ubha*, two ; 4. उभये *ubhaya*, both ; 5. अन्ये *anya*, other ; 6. अन्यतरे *anyatara*, either ; 7. इतरे *itara*, other ; 8. त्वा, other (some add त्वत् *tvat*, other) ; 9. words formed by the suffixes इतरे *tara* and इतम् *tama*, such as 9. कातरे *katara*, Which of two? 10. कातम् *katama*, Which of many? 10. सम् *sama*, all ; 11. सिम् *sima*, whole ; 12. नेम् *nema*, half ; 13. एके *eka*, one ; 14. पूर्वे *púrva*, east or prior ; 15. परे *para*, subsequent ; 16. अवरे *avara*, west or posterior ; 17. दक्षिणे *dakshīna*, south or right ; 18. उत्तरे *uttara*, north or subsequent ; 19. अपरे *apara*, other or inferior ; 20. अधरे *adhara*, west or inferior ; 21. स्वे *sva*, own ; 22. अंतरे *antara*, outer, (except अंतरा पूः *antard pūḥ*, suburb,) or lower (scil. garment).

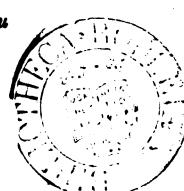
If सम् *sama* means equal or even, it is not a pronominal adjective; nor दक्षिणे *dakshīna*, if it means clever; nor स्वे *sva*, if it means kinsman or wealth; nor अंतरे *antara*, if it means interval, &c.; nor any of the seven from पूर्वे *púrva* to अधरे *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakshīṇā gāyakāḥ*, clever minstrels; उत्तराः कुरवाः *uttarāḥ kuravāḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (*Kāś. I. I, 35*); ग्रामयोरंतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वेः <i>sárvah</i> *	सर्वौ <i>sárvau</i>	सर्वे <i>sárve</i>
A. सर्वे <i>sárvam</i>	सर्वौ <i>sárvau</i>	सर्वान् <i>sárván</i>
I. सर्वेण <i>sárvēṇa</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वैः <i>sárvaiḥ</i>
D. सर्वेस्मै <i>sárvasmái</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वेभ्यः <i>sárvébhyaḥ</i>
Ab. सर्वेस्मात् <i>sárvasmát</i>	सर्वाभ्यां <i>sárvábhyám</i>	सर्वेभ्यः <i>sárvébhyaḥ</i>
G. सर्वेस्य <i>sárvasya</i>	सर्वयोः <i>sárvayoh</i>	सर्वेषां <i>sárveshām</i>
L. सर्वेस्मिन् <i>sárvasmín</i>	सर्वयोः <i>sárvayoh</i>	सर्वेषु <i>sárveshu</i>
V. सर्वे <i>sárvā</i>	सर्वौ <i>sárvau</i>	सर्वे <i>sárve</i>

FEMININE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वी <i>sárvād</i>	सर्वैः <i>sárvae</i>	सर्वाः <i>sárvāḥ</i>
A. सर्वी <i>sárvād</i>	सर्वैः <i>sárvae</i>	सर्वाः <i>sárvāḥ</i>



* Accent, Pāṇ. vi. 1, 191.

I. सर्वेया sárvayā	सर्वाभ्यां sárvábhyām	सर्वाभिः sárvábhiḥ
D. सर्वेस्यै sárvasyai	सर्वाभ्यां sárvábhyām	सर्वाभ्यः sárvábhyāḥ
Ab. सर्वेस्याः sárvasyāḥ	सर्वाभ्यां sárvábhyām	सर्वाभ्यः sárvábhyāḥ
G. सर्वेस्याः sárvasyāḥ	सर्वयोः sárvayoh	सर्वाभां sárvásdm
L. सर्वेस्यां sárvasyām	सर्वयोः sárvayoh	सर्वाभुं sárvásu

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N.A.V. सर्वे sárve	सर्वे sárve	सर्वाणि sárváni

The rest like the masculine.

§ 279. अन्य anya, अन्यतर anyatara, इतर itara, कतर katara, कतम् katama, take त् t in the Nom. Acc. Voc. Sing. of the neuter:

Nom. Sing. अन्यः anyah, masc. ; अन्या anyā, fem. ; अन्यत् anyat, neut.

§ 280. उभ ubha is used in the Dual only :

Masc. N. A. V. उभौ ubhau, I. D. Ab. उभाभ्यां ubhábhyām, G. L. उभयोः ubhayoh; उभे ubhe, N. A. V. fem. and neut.

§ 281. उभयः ubhayah, °यी -yī, °यं -yam, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

N. उभयः ubhayah	—	उभये ubhaye
A. उभयं ubhayam	—	उभयान् ubhayān
I. उभयेन ubhayena	—	उभयैः ubhayaiḥ
D. उभयस्मै ubhayasmai, &c.	—	उभयेभ्यः ubhayebhyāḥ, &c.

PLURAL.

उभये ubhaye
उभयान् ubhayān
उभयैः ubhayaiḥ
उभयेभ्यः ubhayebhyāḥ, &c.

§ 282. The nine words from पूर्वे púrve to अंतर antara (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or एः ah; in the Abl. Sing. स्मात् smāt or एत् et; in the Loc. Sing. स्मिन् smin or इ.

SINGULAR.

N. पूर्वः púrvah	पूर्वौ púrvau	पूर्वे púrve or पूर्वाः púrvāḥ
A. पूर्वे púrvam	पूर्वौ púrvau	पूर्वान् púrvān
I. पूर्वेण púrvēṇa	पूर्वाभ्यां púrvábhyām	पूर्वैः púrvaiḥ
D. पूर्वस्मै púrvasmai	पूर्वाभ्यां púrvábhyām	पूर्वेभ्यः púrvebhyāḥ
Ab. पूर्वस्मात् púrvasmāt or पूर्वात् púrvāt	पूर्वाभ्यां púrvábhyām	पूर्वेभ्यः púrvebhyāḥ
G. पूर्वेस्य púrvasya	पूर्वयोः púrvayoh	पूर्वेषां púrveshām
L. पूर्वेस्मिन् púrvasmin or पूर्वे púrvre	पूर्वयोः púrvayoh	पूर्वेषु púrveshu

DUAL.

पूर्वौ púrvau
पूर्वौ púrvau
पूर्वाभ्यां púrvábhyām
पूर्वाभ्यां púrvábhyām
पूर्वयोः púrvayoh
पूर्वयोः púrvayoh

PLURAL.

पूर्वे púrve or पूर्वाः púrvāḥ
पूर्वान् púrvān
पूर्वैः púrvaiḥ
पूर्वेभ्यः púrvebhyāḥ
पूर्वेभ्यः púrvebhyāḥ
पूर्वेषां púrveshām
पूर्वेषु púrveshu

§ 283. The following words may likewise take एः ah or इः i in the Nom. Plur. masc. (Pān. I. 1, 33.)

प्रथमः prathamah, first, प्रथमौ prathamau, प्रथमे prathame or प्रथमाः prathamāḥ; fem. प्रथमा prathamā.

चरमः charamah, last, चरमौ charamau, चरमे charame or चरमाः charamāḥ.

द्वितयः dvitayah, two-fold, fem. द्वितयी dvitayī, and similar words in तय taya; त्रितयः tritayah, three-fold; त्रितये tritaye or त्रितयाः tritayāḥ.

द्वयः *dvayah*, two-fold, fem. द्वयी *dvayi*, and similar words in य *ya*; त्रयः *trayah*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhah*, half, अर्धे *ardhe* or अर्धीः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कांतः *kántah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कांत *kánta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *sarva*.

MASCULINE.

SINGULAR.

N. द्वितीयः *dvitīyah*

A. द्वितीयं *dvitīyam*

I. द्वितीयेन *dvitīyenā*

D. द्वितीयाय *dvitīyāya* or द्वितीयस्मै *dvitīyasmasai* द्वितीयाभ्यां *dvitīyābhhyām* द्वितीयेभ्यः *dvitīyebhyāḥ*

Ab. द्वितीयात् *dvitīyat* or द्वितीयस्मात् *dvitīyasmāt* द्वितीयाभ्यां *dvitīyābhhyām* द्वितीयेभ्यः *dvitīyebhyāḥ*

G. द्वितीयस्य *dvitīyasya*

L. द्वितीये *dvitīye* or द्वितीयस्मिन् *dvitīyasmīn* द्वितीययोः *dvitīyayoh* द्वितीयानां *dvitīyānām*

DUAL.

द्वितीयौ *dvitīyau*

द्वितीयौ *dvitīyau*

द्वितीयाभ्यां *dvitīyābhhyām* द्वितीयैः *dvitīyaiḥ*

द्वितीयाभ्यां *dvitīyābhhyām* द्वितीयेभ्यः *dvitīyebhyāḥ*

द्वितीयानां *dvitīyānām* द्वितीयेषु *dvitīyeshu*

PLURAL.

द्वितीयाः *dvitīyāḥ*

द्वितीयान् *dvitīyān*

द्वितीयैः *dvitīyaiḥ*

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. I, 29). The same at the end of compounds such as मासपूर्वैः *másapúrvaiḥ*, a month earlier ; Dat. मासपूर्वाय *másapúrvāya* (Pāṇ. I. I, 30). Likewise in Dvandvas; पूर्वापराणां *púrvāparāṇām*, of former and later persons (Pāṇ. I. I, 31), though in the Nom. Plur. these Dvandvas may take इः; पूर्वापरे *púrvāparāḥ* or पूर्वापराः *púrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-púrvā*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. I, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning ; also raised to दान्ते *dāntē*.

4. तात् *tāt*, with a locative meaning.

5. या *tha*, with a meaning of modality; likewise यं *tham* and य ि *tha*.
6. सात् *sāt*, expressive of effect.
7. या *d* and याहि *dhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.
ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me.
अस्मतः *asmattah*, from us. भवतः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides.
परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.
 2. त्र *tra*, locative; originally ता *trā*, as in पुरुषता *purushatṛ*, amongst men.
तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satṛā*, with, and सत्रं *satram*, with (see सह *saha*).
 3. दा *ddā*, temporal.
तदा *taddā*, then, and तदानीं *tadānīm*. यदा *yaddā*, when. कदा *kaddā*, When? अन्यदा *anyaddā*, another time. सर्वदा *servaddā*, always, at all times. एकदा *ekaddā*, at one time.
सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.
 4. तात् *idāt*, local.
प्राक्तात् *praktāt*, in front.
 - Frequently after a base in स *s*:
पुरस्तात् *purastāt*, before. अधरस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards.
अधस्तात् *adhas्तात*, below. उपरिष्टात् *uparishṭāt*, above.
 5. या *tha*, modal.
तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *svartathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly(?). Or यं *tham*, in कथं *katham*, How? इत्यं *ittham*, thus. Or य ि *tha*, in यथा *atha*, thus.
 6. सात् *sāt*, effective.
राजसात् *rājasāt*, (राजोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.
 7. या *d* and याहि *dhi*, local.
दक्षिणाहि *dakṣiṇādhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttardhi*, in the North, or उत्तरा *uttara*. अंतरा *antārā* (or ऋ-*-ram*, or ऋ-*-re*, or ऋ-*-rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुरा *purā* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)
- Adverbs such as मुथा *mudhā*, in vain, मृष्ठा *mṛiṣhā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *hi*, temporal and causal.

हत्ति *etarhi*, at this time, (Wilson.) कर्ति *karki*, At what time?

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. हि *ha*, locative.

कुहि *kuha*, Where? इहि *iha*, here. सहि *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. जोषति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmái*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)
Ex. ददाति *daddati*, he gives.

2. The *Ātmane-pada*, i. e. intransitive, (from आत्मने *ātmáne*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)
Ex. आदते *ādatte*, he takes.

Note.—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमिनि मन्थति *bhúmim manthati*, he shakes the earth; मांसं खादति *mánsam khádatti*, he eats meat; ग्राममताति *grámam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhatte*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *shete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or *anudāttita-it* (Pāṇ. I. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadīn, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e. g. व्यातिहसति *vyatihasanti*, they laugh at each other (Pāṇ. I. 3, 15, vārt. I, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like त्रायते *tráyate*, he protects, are Ātmanepadīn (i. e. used in the Ātmanepada), though they govern an accusative; e. g. त्रायस्मि *tráyasva mám*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. i. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गंड विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Ātmanepada, in क्रोधं विनयते *kroḍham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Ātm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avṛidhat*, Par., or अवर्धित् *avarḍhishṭa*, Ātm. he grew. (Pāṇ. i. 3, 91.)

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. i. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. i. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. i. 3, 90). The intensives have two forms: one in य *ya*, which is always Ātmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Ātmanepada, and prefixes य *ya* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Ātmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ĀTMANEPADA.
1. The Present (Lat.)	भवामि <i>bhávámi</i>	भवे <i>bháve</i>
2. The Imperfect (Laiñ)	अभवं <i>ābhavam</i>	अभवे <i>ābhave</i>
3. The Optative (Liñ)	भवेयं <i>bháveyam</i>	भवेय <i>bháveya</i>
4. The Imperative (Lot.)	भवानि <i>bháváni</i>	भवै <i>bhávai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ĀTMANEPADA.
5. The Reduplicated Perfect (Lit.)	बभूव <i>babhúva</i>	बभूवे <i>babhúvē</i>
6. The Periphrastic Perfect (Lit.)	चोरयां बभूव <i>chorayám babhúva</i>	चोरयां चक्रे <i>chorayám chakre</i>
7. The First Aorist (Luñ)	अभवेद्यं <i>ābhavedyam</i>	अभविष्यति <i>ābhavishi</i>
8. The Second Aorist (Luñ)	अभूवं <i>ābhúvam</i>	असिष्यते <i>āsiche</i>
9. The Future (Lit.)	भविष्यामि <i>bhavishyámi</i>	भविष्यते <i>bhavishyé</i>

* Cf. Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (L̄iñ) अभविष्यत् *ábhavishyam* अभविष्यते *ábhavishye*
 11. The Periphrastic Future (Lut) भवित्वास्मि *bhavit̄smi* भवित्वाहे *bhavit̄dhe*
 12. The Benedictive (Âsir liñ) भूयासं *bhúyásam* भविष्यीय *bhavishiyá*
 13. The Subjunctive (Let) occurs in the Veda only.

Signification of the Tenses and Moods.

- § 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.
3. The principal senses of the Optative are,
- Command; e.g. त्वं गच्छ: *tvam grámam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish; e.g. भवानिहासीत *bhaván ihásita*, Let your honour sit here!
 - Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhíyíya*, *uta tarkam adhíyíya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhávana*); e.g. भवेदसौ वेदपाठगो ब्राह्मणत्वात् *bhaved asau vedapárago bráhmanatvát*, he probably is a student of the Veda, because he is a Brâhman.
 - Condition; e.g. दंडेष्व भवेष्वोके विनश्येयुरिमाः प्रजाः *dandaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आमुयात् *yah paṭhet sa āpnuyāt*, he who studies, will obtain. यद्युच्छेत विप्रेष्यत्तद्वह्निदामस्तः *yad yad rocheta viprebhyaś tat tad dadyād amatsarah*, whatever pleases the Brâhmans let one give that to them not niggardly.
 - It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न भ्रष्टेय *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यशादृशाः कृष्णं निंदेरन्नाश्चयै *yat tādrisāḥ krishṇam ninderann áścharyam*, that such persons should revile Kṛishṇa, is wonderful.
 - The Imperative requires no explanation, as far as the second person is concerned; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्मुह्यां *ichchhāmi bhaván bhukktām*, I wish your honour may eat.
 - The Reduplicated Perfect denotes something absolutely past.
 - Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
 9. The Future, also called the Indefinite Future; e.g. देवस्त्रेष्वविष्यति धान्यं वास्यामः *devas ched varshishyati dhányam vapsyámah*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yávaj-jívam annam dásyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future ; e. g. जदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat ?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139) ; e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvarishṭiś ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future ; e. g. अयोध्यां शः प्रयातासि *ayodhyām svah prayatāsi*, thou wilt to-morrow proceed to Ayodhya.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general ; e. g. श्रीमान्बूद्धात् *śrīmān bhūdyāt*, May he be happy ! चिरं जीव्यात् *chiram jīvyāt*, May he live long !
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्रास् *bhrāś*, भ्रास् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *trut*, लश् *lash* belong to the Bhū and Div classes ; भ्रासते *bhrāsate* or भ्रास्यते *bhrāsyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तंभ् *stambh*, स्तुभ् *stumbh*, स्कंभ् *skambh*, स्कुम्भ् *skumbh* belong to the Su and Kṛi classes ; स्कुनोति *skunoiti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* ; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुः *chi-nu-mā*, we search; अचिनुम् *áchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-úḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in ए a.
- II. Bases which in the modified tenses end in any letter but ए a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी ni, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भाविति bhvâdi, because the first verb in their lists is भू bhû, to be).
 - a. ए a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i. e. long or short i, u, ri, if final ; short i, u, ri, li, if followed by one consonant).
- Ex. जुध budh, to know; चोधति bôdh-a-ti, he knows. भू bhû, to be; भवति bháv-a-ti, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति bhávayati, he causes to be; desideratives, बुधुषति bûbhûshati, he wishes to be, from भू bhû; intensives in the Ātmanepada, बेभिद्यते bebhidyâte, he cuts much; and denominatives, नमस्यति namasyâti, he worships, लोहितायति lohitâyâti, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुद्दादि tudâdi, because the first root in their lists is तुट् tud, to strike).
 - a. ए a is added to the last letter of the root.
 - b. Before this ए a, final इ i and ई ī are changed to इय iy.

उ u and ऊ ū	to उव् uv.
ए ri	to रिय् riy.
ई ī	to इर् ir (§ 110).

Ex. तुट् tud, to strike; तुदति tud-á-ti. रि ri, to go; रियति riy-á-ti. नू nu, to praise; नुवति nuv-á-ti. ए mri, to die; म्रियते mriy-á-te. कृ kṛt, to scatter; किरति kir-á-ti.

Note—The accent in verbs of the Tud class rests on the intermediate ए a; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि divâdi, because the first root in their lists is दिव् div, to play).

- a. य ya is added to the last letter of the root.

Ex. नह nah, to bind; नाहति náh-ya-ti. जुध budh, to awake; जुधयते búdh-ya-te.

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर् *chur*, to steal).

a. अय् *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *a*.

Ex. दल् *dal*, to cut; दालयति *ddl-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *e*; ई *ī*, ऊ *ū*, these vowels take Guṇa, while ए॒रि *eri* becomes ई॒रि *īri*.

Ex. शिष् *ślīsh*, to embrace; शेषयति *ślesh-áya-ti*. चुर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कृत् *kṛit*, to praise; कीर्तयति *kīrt-áya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ए *e*, ए॒रि *eri*, and ऊ *ūrī*, take Vṛiddhi.

Ex. जीरि *jri*, to grow old; जाययति *jrāy-áya-ti*. मी *mī*, to walk; माययति *māy-áya-ti*. धृ धरि *dhṛi*, to hold; धारयति *dhār-áya-ti*. पू प्रि *pṛi*, to fill; पारयति *pār-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय् *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय् *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Kṛi, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *ni*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svāddi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.
सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanāddi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máh*, 1st pers. plur. Pres.
तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, क्रृ *kṛi*, करोमि *karomi*, I do.

3. The Kri class (the ninth with native grammarians, and called by them क्र्यादि *kryāddi*, because the first root in their lists is क्री *kṛī*).

नी *ni* is added to the last letter of the root, before strong terminations, ना *nā* before weak terminations,
न् *n* before strong terminations beginning with vowels.

Ex. क्री *kṛī*, to buy ; क्रीणामः *kṛī-ni-máh*, 1st pers. plur. Pres.
क्रीणामि *kṛī-nā-mi*, 1st pers. sing. Pres.
क्रीणांति *kṛī-n-ānti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adāddi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Gunā where possible (§ 296, I. b).

Ex. लिह *lih*, to lick : लिहमः *lih-máh*, we lick ; लेहि *lēh-mi*, I lick ; लेखि *lēk-shi*, thou lickest (§ 127) ; लीहि *līhá*, you lick (§ 128) ; अलेहि *ālehi*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is झु hu, जुहोति *juhoti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. झु hu, to sacrifice : जुहमः *ju-hu-máḥ*, we sacrifice ; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. vi. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधति *dádháti*, दधति *dádháti* (Pāṇ. vi. 1, 189–190). Whether this rule extends to the Optative Ātmanepada is doubtful. We find in the Rig-veda both *dádháta* and *dadhítá*. Prof. Benfey, who at first accentuated *dadhítá*, now places the accent on the first syllable, like Boehltingk and Bopp. The Āgama sīyut is, no doubt, *avidyamānavat svaravidhau* (Pāṇ. iii. 1, 3, vārt. 2); but the question is whether *īta* is to be treated as *ajádi*, beginning with a vowel, or whether the termination is *ta* with Āgama *ī*. I adopt the former view, and see it confirmed by the *Pratyudhāharapā* given in vi. 1, 189. For if *yád* of *dad-yád* is no longer *ajádi*, then *īta* in *dád-īta* must be *ajádi* on the same ground. The reduplicated verbs *bhī*, *hrī*, *bhṛī*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jágri* have the *Uddatta* on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bibhrati* (Pāṇ. vi. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रुध् *rudh*, रुण्डि *runáddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to ना *na*.

Ex. युज् *yuj*, to join : युञ्जः *yu-ñ-j-máḥ*, we join ; युनञ्जि *yu-ná-j-mi*, I join.

The accent falls on ना *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhū class, with native grammarians, Bhvādi, I class.

Tud class, — — — Tudādi, VI class.

Div class, — — — Divādi, IV class.

Chur class, — — — Churādi, X class.

Second Division.

Su class, with native grammarians, Svādi, V class.

Tan class, — — — Tanādi, VIII class.

Krī class, — — — Kryādi, IX class.

Ad class, — — — Adādi, II class.

Hu class, — — — Juhotyādi, III class.

Rudh class, — — — Rudhādi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short वा as their initial augment. This वा has the accent. Thus from बुध् *budh*, Present बोधमि *bódhmi*; Imperfect अबोधम् *ábodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pān. vi. 1, 90.)

अ a with अ a , or अ \hat{a} , = अ \hat{a} .

ਜਾਂ a with ਇੰਡੀਕੇਸ਼ਨ i , ਇੰਡੀਕੇਸ਼ਨ i , ਅਤੇ e , ਜਿਵੇਂ ਹੋਰ ਵੀ ai , = ਹੋਰ ai .

अ a with अ u , अ d , अ o , or अ au , = अ au .

With *a* with अ॒ *ri*, or अ॑ *ri*, = आर॒ *ar*.

From अर्च arch, अर्चति archati, he praises, आर्चत् árchat, he praised.

From इक्ष *iksh*, इक्षते *ikshate*, he sees, ऐक्षता *aikshata*, he saw.

From उंट *und*, उनत्ति *unatti*, he wets, औनत्ति *aúnat*, he wetted.

From चर्चति *charchhati*, चर्चती *richchhati*, he goes, चार्चहत *drchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle **मा** *mā* (*Pāṇ.* vi. 4, 74). **मा भवान् कार्ष्टि** *mā bhavān kárshīt*, Let not your Honour do this! or **मा स्म करोत्** *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् budh = बुबुध् *bubudh*. धू bhū is exceptional in forming बध्व babbhū. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् bhid, to cut, = भिभिद् *bibhid*.

धृ dhū, to shake, = धृधृ *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; श्व h by श्व j. (Pāṇ. VII. 4, 62.)

कुट् kut, to sever, = चुकुट् *chukut*.

खन् khan, to dig, = चखन् *chakhan*.

गम् gam, to go, = जगम् *jagam*.

हस् has, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् kruś, to shout, = चुक्रुश् *chukrus*.

क्षिप् kship, to throw, = चक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु stu, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् stan, to sound, = तस्तन् *tastan*.

स्पर्षे spardh, to strive, = पस्पर्षे *paspardh*.

स्था sthā, to stand, = तस्था *tasthā*.

च्युत् śchyut, to drop, = चुच्युत् *chuśhyut*.

But स्मृ smṛi, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् gāh, to enter, = जगाह् *jagāh*.

क्री kri, to buy, = चक्री *chikri*.

सृद् sūd, to strike, = सुषृद् *sushūd*.

§ 309. If the radical (not final) vowel is ए e or ऐ ai, it becomes इ i; if it is ओ o or औ au, it becomes उ u.

सेव् sev, to worship, = सिसेव् *sishev*.

दौह् dhaul, to approach, = दुडौह् *dudhauk*.

§ 310. Roots with final ए e, ऐ ai, ओ o, are treated like roots ending in आ ā, taking अ a in the reduplicative syllable.

धे dhe, to feed, = दधै *dadhau*.

गै gai, to sing, = जगौ *jagau*.

शो ūo, to sharpen, = शशौ *śabau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM *.	WEAKEST FORM †.
यज् <i>yaj</i> = यज्ञान् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>ij</i> .	(इ॒ज् ij.)	
वच् <i>vach</i> = उचाच् <i>uvācha</i> , to speak.	उच् <i>ūch</i> .	(उच् uch.)	
वद् <i>vad</i> = उवाद् <i>uvāda</i> , to say.	उद् <i>ūd</i> .	(उद् ud.)	
वप् <i>vup</i> = उवाप् <i>uvāpa</i> , to sow.	उप् <i>ūp</i> .	(उप् up.)	
वाश् <i>vas</i> = उवाश् <i>uvāśa</i> , to wish.	उश् <i>ūs</i> .	(उश् us.)	
वस् <i>vas</i> = उवास् <i>uvāsa</i> , to dwell.	उस् <i>ūs</i> .	(उस् us.)	
वह् <i>vah</i> = उवाह् <i>uvāha</i> , to carry.	उह् <i>ūh</i> .	(उह् uh.)	
वय् <i>vay</i> ‡ = उवाय् <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उय् <i>ūv</i>||.	(उ u.)	
व्यच् <i>vyach</i> = विव्याच् <i>vivyādcha</i> , to surround.	विविध् <i>vivich</i> .	(विच् vich.)	
व्यध् <i>vyadh</i> = विव्याध् <i>vivyādha</i> , to strike.	विविध् <i>vividh</i> .	(विध् vidh.)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् vyath.)	
सुप् <i>svap</i> = सुष्वाप् <i>sushvāpa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् sup.)	
श्वि <i>śvi</i> = शृशाव् <i>śuśāva</i> , to swell¶.	शृशू <i>śuśū</i> .	(शू śū.)	
व्ये <i>vye</i> = विव्याय् <i>vivyādyā</i> , to cover.	विवी <i>vivi</i> .	(वी vi.)	
ज्या <i>jyā</i> = जिज्यो <i>jijyāu</i> , to grow old.	जिजी <i>jijī</i> .	(जी ji.)	
ह्वे <i>hve</i> = जुहाव् <i>juhāva</i> , to call (Pāṇ. VI. 1, 33).	जुहू <i>juhū</i> .	(हू hū.)	
प्याय् <i>pyāy</i> = पिष्ये <i>pipyé</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipī</i> .	(पी pi.)	
ग्रह् <i>grah</i> = जग्राह् <i>jagrāha</i> , to take.	जगृह् <i>jagrih</i> .	(ग्रह् grih.)	
व्रश् <i>vrāśch</i> = व्रव्रश् <i>vavráscha</i> , to cut (Pāṇ. VI. 1, 17).	वव्रश् <i>vavṛisch</i> .	(वृश् vṛiśch.)	
प्रश् <i>prachh</i> = पप्रश् <i>paprāchchha</i> , to ask.	पप्रश् <i>paprachchh</i> .	(पृश् pṛichchh.)	
भ्रज् <i>bhrajj</i> = बभ्रज् <i>babhrájja</i> , to fry.	बभ्रज् <i>babhrājj</i> .	(भृज् bṛijjj.)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. I. 2, 5.)

Roots beginning with व् *va*, but ending in double consonants, do not change व् *va* to उ *u*. Ex. वव्रते *vavṛitē*; वव्रधे *vavṛidhē*.

§ 312. Roots beginning with short व् *a*, and ending in a single consonant, contract व् *a* + व् *a* into वा *ā*.

वाद् *ad*, to eat, = वाद् *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavaū*, ववृः *vavṛih* (Pāṇ. VI. 1, 40).

|| Pāṇ. VI. 1, 38, 39.

¶ Or शिश्वाय *śisvāya* (Pāṇ. VI. 1, 30).

§ 313. Roots beginning with short अ a, and ending with more than one consonant, prefix आन् *ān*. (Pāṇ. VII. 4, 71.)

अर्च arch = आनर्च *ānárcch*. (Also अर्ज् *āś* (Su), आनशे *ānāśe*.) Pāṇ. VII. 4, 72.

§ 314. The root अर्जि forms the base of the reduplicated perfect as आर् *ār*. Other roots beginning with अर्जि prefix आन् *ān*. (Pāṇ. VII. 4, 71.)

अर्ज् *rīj*, to obtain, = आनर्ज् *ān-rīj*. अर्ज् *rīdih*, to thrive, = आनर्ज् *ān-rīdih*.

These roots are treated in fact as if they were अर्च arch, अर्द ard, &c.

§ 315. Roots beginning with इ i or उ u (not prosodically long), contract इ + इ i + i and उ + उ u + u into ई ī and ऊ ū; but if the radical इ i or उ u take Guṇa or Vṛiddhi, ए y and ए v are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

इष् ish = ईषु: *īsh-ātuh*, they two have gone.

= इयेष *iy-ēsh-a* (Guṇa), I have gone.

उख् ukh = ऊखु: *ūkh-ātuh*, they two have withered.

= उवोख् *uv-ōkh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical अर्जि, अर्जि, whether final or medial, are represented in reduplication by अ a.
2. In the bases of the Hu class, final अर्जि and अर्जि (they do not occur as medial) are represented in reduplication by ई ī.

REDUPLICATED PERFECT.

भृ bhṛi, to bear, = अभार *abhdāra*.

सृ sṛi, to go, = ससार *sasāra*.

हृ hṛi, to take, = जहार *jahāra*.

HU CLASS. PRESENT, &c.

भृ bhṛi = विभर्ति *bibhārti*.

सृ sṛi = सिसर्ति *sisarti*.

हृ hṛi = जिहर्ति *jiharti*.

The root अर्जि, to go, forms इयर्ति *īy-arti*; एप्रि, to fill, पिपर्ति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nēnekkti*, नेनिक्ति *nēnikkti*; विज् *vij*, to separate, वेवेक्ति *vēvekkti*; विष् *vish*, to pervade, वेवेष्टि *vēveshti*.

§ 318. The two verbs मा *mā*, to measure, and हा *hā*, to go, of the Hu class take ई ī in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā*, मिमीते *mimītē*; हा *hā*, जिहीते *jihītē*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghāna*. Likewise in the desiderative जिघांसति *jighāṁsatī*, and the intensive जंघन्यते *jāṅghanyatē*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिधाय *jighāya*. Likewise in the desiderative जिधीषति *jighīṣati*, and the intensive जेधीयते *jeghīyate*. (Pāṇ. VII. 3, 56.)

जि ji, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīṣati*; but not in the intensive, which is always जेजीयते *jejīyate*. (Pāṇ. VII. 3, 57.)

चि chi, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyate* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take ए a (First Division), or नु nu, उ u, नी nī (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे áthe as the termination of the 2nd pers. dual Ātm., and learning that the आ á of आथे áthe is changed to इ i after bases in ए a (Pāṇ. VII. 2, 81), it is simpler to take इथे ithe as the termination in the First Division; but still simpler to commit to memory such forms as बोधथे *bodhethē*, द्विष्ठाथे *dvishāthē*, मिमाथे *mimāthē*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ĀTMANEPADĀ.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
१. अमि <i>ami</i>	ए m	इयं <i>iym</i>	अनि <i>ani</i>	इः i	इः i	इया <i>iya</i>	ए e
२. सि <i>si</i>	ः h	इः ih	— *	से se	था: <i>thāh</i>	इथाः <i>ithāh</i>	स्वा <i>sva</i>
३. ति <i>ti</i>	त् t	इत् <i>it</i>	तु tu*	ते te	ता ta	इता <i>ita</i>	तां tām
१. अवः <i>avah</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahē</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहै <i>avahai</i>
२. घः <i>thaḥ</i>	तं tam	इतं <i>itam</i>	तं tam	इथे <i>ithe</i>	इथां <i>ithām</i>	इयाथां <i>iyāthām</i>	इथां <i>ithām</i>
३. तः <i>taḥ</i>	तां tām	इतां <i>itām</i>	तां tām	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
१. अमः <i>amah</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहै <i>amahai</i>
२. घ tha	त ta	इत ita	त ta	ध्वे <i>dhevē</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
३. न्ति <i>nti</i>	न् n	इयुः <i>iyuh</i>	न्तु <i>ntu</i>	ने nte	न्ता nta	इरन् <i>iran</i>	नां ntām

* In the second and third persons तात् *tat* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kri, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPAADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि mi	अम् am	यां yám	आनि áni	ए e	इ i	ईय् tya	ऐ ai
2. सि si	: h	या: yáḥ	हि hi ¹	से se	या: tháḥ	ईया: tháḥ	स्व svā
3. ति ti	त् t	यात् yát	तु tu	ते te	ता ta	ईत् tia	तां tám
1. वः vah	व् va	याव् yáva	आव् áva	वहे vake	वहि vahi	ईवहि svahi	आवहै ávahai
2. थः thah	तं tam	यातं yátam	आतं átham	आथे athe	आथां áthām	ईयाथां iyáthām	आथां áthām
3. तः taḥ	तां tám	यातां yátam	आतां átām	आते ate	आतां átām	ईयातां iyátām	आतां átām
1. मः maḥ	म् ma	याम् yáma	आम् áma	महे make	महि mahi	ईमहि smahi	आमहै ámahaī
2. घः tha	ता ta	याता yáta	आता ata	ध्वे dhve	ध्वं dhoam	ईध्वं idhvam	ध्वं dhvam
3. अंति anti ²	अन् an ³	युः yuh	अंत् antu ³	अते ate	अता ata	ईरन् iran	अतां atām

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि hi is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि dhi (Pân. VI. 4, 101. See No. 162). The verb गु hu, though ending in a vowel, takes धि dhi instead of हि hi, for the sake of euphony. (Pân. VI. 4, 101.)

Kri verbs ending in consonants form the 2nd pers. sing. imp. in आन् ána. (See No. 155. Pân. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when ए u is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त् abhyasta, i. e. reduplicated bases, take अति ati and अत् atu.

Note 3—in the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् vid, to know, take उः uh, before which, verbs ending in a vowel, require Guṇa. उः uh is used optionally after verbs in आ á, and after द्विष् dvish, to hate. (Pân. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmane pada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmane pada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâtha.

PARASMAIPADA
Present.

Root.	VERBAL BASE.	PARASMAIPADA									
		First Division.					Second Division.				
		भावि <i>amī</i>	सि <i>si</i>	ति <i>ti</i>	अवः <i>avah</i>	षः <i>thaḥ</i>	तः <i>taḥ</i>	अमः <i>amah</i>	ष था <i>tha</i>	तिं <i>ni</i>	अवंति <i>bhāvanti</i>
भू- <i>bhū</i>	<i>bhava</i>	भवति	भवति	भवतः	भवतः	भवतः	भवतः	भवतः	भवतः	भवतः	भवति <i>bhāvanti</i>
तुद्- <i>tud-</i>	<i>tuda</i>	तुदति	तुदति	तुदः	तुदः	तुदः	तुदः	तुदः	तुदः	तुदः	तुदति <i>tudanti</i>
दीव्य- <i>divy-</i>	<i>divya</i>	दीव्यति	दीव्यति	दीप्तः	दीप्तः	दीप्तः	दीप्तः	दीप्तः	दीप्तः	दीप्तः	दीप्तंति <i>divyanti</i>
चरय- <i>chur-</i>	<i>churya</i>	चोरयति	चोरयति	चोरयतः	चोरयतः	चोरयतः	चोरयतः	चोरयतः	चोरयतः	चोरयतः	चोरयति <i>chorayanti</i>
		मि <i>mi</i>	सि <i>si</i>	ति <i>ti</i>	षः <i>avah</i>	षः <i>thaḥ</i>	तः <i>taḥ</i>	नः <i>maḥ</i>	ष था <i>tha</i>	तिं <i>anti</i>	तिंति <i>anti</i>
सु- <i>snu-</i>	<i>snuo</i>	सुनोति	सुनोति	सुनुषः ¹	सुनुषः	सुनुषः	सुनुषः	सुनुषः	सुनुषः	सुनुषः	सुनुषंति <i>sunvantि</i>
तन्- <i>tan-</i>	<i>tanu</i>	तनोति	तनोति	तनुषः ³	तनुषः	तनुषः	तनुषः	तनुषः	तनुषः	तनुषः	तनुषंति <i>tanvantि</i>
क्रो- <i>kri-</i>	<i>krikuṇā</i>	क्रोक्यति	क्रोक्यति	क्रोक्यतः	क्रोक्यतः	क्रोक्यतः	क्रोक्यतः	क्रोक्यतः	क्रोक्यतः	क्रोक्यतः	क्रोक्यति <i>kriyanti</i>
जट्- <i>ad ad-</i>	<i>adad</i>	जटिः	जटिः	जटः	जटः	जटः	जटः	जटः	जटः	जटः	जटंति <i>adanti</i>
जुह- <i>juh-</i>	<i>juhu</i>	जुहेति	जुहेति	जुहुषः	जुहुषः	जुहुषः	जुहुषः	जुहुषः	जुहुषः	जुहुषः	जुहुषंति <i>juhvanti</i>
रुन्द- <i>rundh-</i>	<i>rundh</i>	रुण्डति	रुण्डति	रुन्दः	रुन्दः	रुन्दः	रुन्दः	रुन्दः	रुन्दः	रुन्दः	रुन्दंति <i>rundhanti</i>

1. Or सुन्तः *sunnti*. See No. 139.2. Or सुन्तः *sunnti*.3. Or तन्तः *tannti*.4. Or तन्तः *tannti*.

5. See § 321, note 2.

PARASMAIPADA.
Imperfect.

Root.	VERBAL BASE.	PARASMAIPADA.									
		First Division.					Second Division.				
भू <i>bhū</i>	भूत्वा <i>bhavat</i>	भूत्वः <i>bhavatः</i>	भूत्वा॒ <i>bhavat</i>	भूत्वा॑ <i>bhavā</i>	भूत्वात् <i>bhavatāt</i>	भूत्वात् <i>bhavātāt</i>	भूत्वात् <i>bhavātāt</i>	भूत्वात् <i>bhavātāt</i>	भूत्वात् <i>bhavātāt</i>	भूत्वात् <i>bhavātāt</i>	भूत्वात् <i>bhavātāt</i>
तुर् <i>tud</i>	तुर्त्वा॒ <i>átudat</i>	तुर्त्वः <i>átudatः</i>	तुर्त्वा॑ <i>átudat</i>	तुर्त्वा॑ <i>átudatā</i>	तुर्त्वात् <i>átudatāt</i>	तुर्त्वात् átudatāt	तुर्त्वात् átudatāt	तुर्त्वात् átudatāt	तुर्त्वात् átudatāt	तुर्त्वात् átudatāt	तुर्त्वात् átudatāt
दीर्घ <i>dīvya</i>	दीर्घ्यां <i>ádīvyām</i>	दीर्घ्यः <i>ádīvyatः</i>	दीर्घ्या॒ <i>ádīvyat</i>	दीर्घ्या॑ <i>ádīvyā</i>	दीर्घ्यात् <i>ádīvyatāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>	दीर्घ्यात् <i>ádīvyātāt</i>
चोरय <i>choraya</i>	चोरयं <i>áchorayam</i>	चोरयः <i>áchorayatः</i>	चोरया॒ <i>áchorayā</i>	चोरया॑ <i>áchorayā</i>	चोरयात् <i>áchorayatāt</i>	चोरयात् <i>áchorayātāt</i>	चोरयात् <i>áchorayātāt</i>	चोरयात् <i>áchorayātāt</i>	चोरयात् <i>áchorayātāt</i>	चोरयात् <i>áchorayātāt</i>	चोरयात् <i>áchorayātāt</i>
					अ॒ अ॑ <i>am : āt</i>	अ॒ अ॑ <i>ta : tāt</i>	अ॒ अ॑ <i>va : vāt</i>	अ॒ अ॑ <i>ta : tāt</i>	अ॒ अ॑ <i>ma : māt</i>	अ॒ अ॑ <i>ta : tāt</i>	अ॒ अ॑ <i>an : aṇāt</i>
सु <i>su</i>	सुन् सुनो <i>sun् suno</i>	सुनो॒ <i>sunot</i>	सुनो॑ <i>sunova</i>	सुनुते॑ <i>sunutam</i>	सुनुते॑ <i>sunutam</i>	सुनुते॑ <i>sunutam</i>	सुनुते॑ <i>sunutam</i>	सुनुते॑ <i>sunutam</i>	सुनुता॑ <i>sunuta</i>	सुनुता॑ <i>sunuta</i>	सुनुता॑ <i>sunuta</i>
तन् <i>tan</i>	तन् तनो <i>tan् tano</i>	तनो॒ <i>tanot</i>	तनो॑ <i>tanova</i>	तनुते॑ <i>tanutam</i>	तनुते॑ <i>tanutam</i>	तनुते॑ <i>tanutam</i>	तनुते॑ <i>tanutam</i>	तनुते॑ <i>tanutam</i>	तनुता॑ <i>tanuta</i>	तनुता॑ <i>tanuta</i>	तनुता॑ <i>tanuta</i>
क्री <i>kri</i>	क्रीषी क्रीषा क्रीण <i>kriṣī kriṣā kriṇī</i>	क्रीषी॒ <i>kriṇāt</i>	क्रीषी॑ <i>kriṇātः</i>	क्रीषीता॒ <i>kriṇītāt</i>	क्रीषीता॑ <i>kriṇītāt</i>						
अद् <i>ad</i>	अद् अद् <i>ad ad</i>	अद॒ <i>dadat</i>	अद॑ <i>daiva</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>	अद॑ <i>datam</i>
जुहु <i>juhu</i>	जुहु॒ <i>ájuhavam</i>	जुहु॑ <i>ájuhoh</i>	जुहु॑ <i>ájuhava</i>	जुहुते॑ <i>ájuhutam</i>	जुहुते॑ <i>ájuhutam</i>	जुहुते॑ <i>ájuhutam</i>	जुहुते॑ <i>ájuhutam</i>	जुहुते॑ <i>ájuhutam</i>	जुहुता॑ <i>ájuhuta</i>	जुहुता॑ <i>ájuhuta</i>	जुहुता॑ <i>ájuhuta</i>
रुद्ध <i>rudh</i>	रुद्ध रुद्ध <i>rudh rupadh</i>	रुद्धां <i>árundhām</i>	रुद्धा॑ <i>árundhāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>	रुद्धात् <i>árundhātāt</i>

1 Or भूत्वा॑ *desuna*. 2 Or भूत्वा॑ *desuma*. 3 Or भूत्वा॑ *desanna*.4 Or भूत्वा॑ *desama*.

5 See § 301.

6 See § 321, note 3.

7 Or भूत्वा॑ *desu*, § 114, 132.

PARASMAIPADA.									
VERBAL BASE.		Optative.							
Root.	First Division.	इवं शुभ्यम्	क्षः शुभ्यः	इति शुभ्यः	इति शुभ्यः	इति शुभ्यम्	इति शुभ्यम्	इति शुभ्यम्	इति शुभ्यम्
भू- <i>bhāv-</i>	भूयं <i>bháveyam</i>	भूयः <i>bháveḥ</i>	भूयैः <i>bháveṣṭ</i>	भूयैः <i>bhávet</i>	भूयैः <i>bhávetam</i>	भूयैः <i>bhávetam</i>	भूयैः <i>bháveta</i>	भूयैः <i>bháveta</i>	भूयैः <i>bháveta</i>
हु- <i>tud-</i>	हुयं <i>tudéyam</i>	हुयः <i>tudéḥ</i>	हुयैः <i>tudéṣṭ</i>	हुयैः <i>tudéṭ</i>	हुयैः <i>tudéṭam</i>	हुयैः <i>tudéṭam</i>	हुयैः <i>tudéta</i>	हुयैः <i>tudéta</i>	हुयैः <i>tudéta</i>
दीय- <i>dívy-</i>	दीयेयं <i>díveyam</i>	दीयेयः <i>dívey</i>	दीयेयैः <i>díveyet</i>	दीयेयैः <i>díveyat</i>	दीयेयैः <i>díveyatam</i>	दीयेयैः <i>díveyatam</i>	दीयेयैः <i>díveyeta</i>	दीयेयैः <i>díveyeta</i>	दीयेयैः <i>díveyeta</i>
चोरय- <i>choraya-</i>	चोरेयं <i>choráyeyam</i>	चोरेयः <i>choráyēḥ</i>	चोरेयैः <i>choráyēṭ</i>	चोरेयैः <i>choráyēṭa</i>	चोरेयैः <i>choráyēṭam</i>	चोरेयैः <i>choráyēṭam</i>	चोरेयैः <i>choráyeta</i>	चोरेयैः <i>choráyeta</i>	चोरेयैः <i>choráyeta</i>
चुर- <i>chur-</i>	चोरय- <i>choraya-</i>	चोरयः <i>choráyēḥ</i>	चोरयैः <i>choráyēṭ</i>	चोरयैः <i>choráyēṭa</i>	चोरयैः <i>choráyēṭam</i>	चोरयैः <i>choráyēṭam</i>	चोरयैः <i>choráyeta</i>	चोरयैः <i>choráyeta</i>	चोरयैः <i>choráyeta</i>
Second Division.		यां याम्	या याः	यात् यातः	याव यावा	यातां याताम्	यातां याताम्	याता यामा	याता यामा
सु- <i>sun-</i>	सुनुयां <i>sunuyām</i>	सुनुयः <i>sunuyāḥ</i>	सुनुयात् <i>sunuyāṭ</i>	सुनुयात् <i>sunuyāṭam</i>	सुनुयातां <i>sunuyāṭām</i>	सुनुयातां <i>sunuyāṭām</i>	सुनुयातां <i>sunuyāṭāta</i>	सुनुयातां <i>sunuyāṭāta</i>	सुनुयातां <i>sunuyāṭāta</i>
तन्- <i>tan-</i>	तनुयां <i>tanuyām</i>	तनुयः <i>tanuyāḥ</i>	तनुयात् <i>tanuyāṭ</i>	तनुयात् <i>tanuyāṭam</i>	तनुयातां <i>tanuyāṭām</i>	तनुयातां <i>tanuyāṭām</i>	तनुयातां <i>tanuyāṭāta</i>	तनुयातां <i>tanuyāṭāta</i>	तनुयातां <i>tanuyāṭāta</i>
क्रीय- <i>kriy-</i>	क्रीयां <i>kriyām</i>	क्रीयाः <i>kriyāḥ</i>	क्रीयायाः <i>kriyāy</i>	क्रीयायाः <i>kriyāy</i>	क्रीयायात् <i>kriyāyāṭ</i>	क्रीयायात् <i>kriyāyāṭam</i>	क्रीयायातां <i>kriyāyāṭām</i>	क्रीयायातां <i>kriyāyāṭāta</i>	क्रीयायातां <i>kriyāyāṭāta</i>
अद- <i>ad-</i>	अद्यां <i>adyām</i>	अद्याः <i>adyāḥ</i>	अद्यात् <i>adyāṭ</i>	अद्यात् <i>adyāṭam</i>	अद्यातां <i>adyāṭām</i>	अद्यातां <i>adyāṭām</i>	अद्यातां <i>adyāṭāta</i>	अद्यातां <i>adyāṭāta</i>	अद्यातां <i>adyāṭāta</i>
जुह- <i>juhu-</i>	जुहियां <i>juhuyām</i>	जुहियः <i>juhuyāḥ</i>	जुहियैः <i>juhuyāṭ</i>	जुहियैः <i>juhuyāṭam</i>	जुहियैः <i>juhuyāṭam</i>	जुहियैः <i>juhuyāṭam</i>	जुहियैः <i>juhuyāṭāta</i>	जुहियैः <i>juhuyāṭāta</i>	जुहियैः <i>juhuyāṭāta</i>
रुद्ध- <i>rundh-</i>	रुद्धां <i>rundhyām</i>	रुद्धाः <i>rundhyāḥ</i>	रुद्धात् <i>rundhyāṭ</i>	रुद्धात् <i>rundhyāṭam</i>	रुद्धातां <i>rundhyāṭām</i>	रुद्धातां <i>rundhyāṭām</i>	रुद्धातां <i>rundhyāṭāta</i>	रुद्धातां <i>rundhyāṭāta</i>	रुद्धातां <i>rundhyāṭāta</i>

PARASMAIPADA.
Imperative.

Root.	VERBAL BASE.	PARASMAIPADA.					
		आनि अनि —			ज्ञ tu	ज्ञ ava	ते tam
भू bhū	भवानि bhávánī	भवति bhávati	भवतु bhávatu	भवाव bháváva	भवति bhávati	भवता॒ bháváma	भवति bhávati
तुर् tud	तुदानि tudáni	तुर् tudá	तुर्तु॒ tudátu	तुदाव tudáva	तुर्ता॒ tudáti	तुर्ता॒ tudáta	तुर्तु॒ tudántu
दीर्घ dīv	दीर्घानि dīváni	दीर्घ dīvya	दीर्घतु॒ dīvýatú	दीर्घाव dīváva	दीर्घता॒ dīváti	दीर्घता॒ dīváta	दीर्घं dīvántu
चोरय choraya	चोराणि choráyáni	चोरय choraya	चोरयतु॒ choráyatú	चोराव choráva	चोरयता॒ choráyáti	चोरयता॒ choráyata	चोरयतु॒ choráyantu
		आनि अनि	हि hi	ज्ञ tu	ज्ञ ava	ते tam	ते tām
		सुनूनो sunó suno	सुनू ^१ sunó	सुनोतु॒ sunótu	सुनवाव sunáváva	सुनुता॒ sunútáma	सुनुता॒ sunútantu
तन् tan	तन् तनो tanu tano	तनवानि tanaváni	तनु॒ tanú	तनोतु॒ tanótu	तनवाव tanaváva	तनुता॒ tanútáma	तनुता॒ tanútantu
क्रि kri	क्रिया क्रिया kríyá kríyá	क्रीणानि kríñáni	क्रीयतु॒ ^२ kríñatú	क्रीणाव kríñáva	क्रीणिता॒ kríñitáma	क्रीणिता॒ kríñitáta	क्रीणं kríñantu
अद् ad	अद् अद् ad ad	अदानि adáni	अदि॒ ^३ adítu	अदा॒ adáva	अदावा॒ adáváma	अदा॒ adáta	अदं adántu
जुहु juhu	जुहवानि juhváni	जुहुति॒ ^४ juhváti	जुहुतु॒ juhvátu	जुहुवा॒ juhváva	जुहुता॒ juhváti	जुहुता॒ juhváta	जुहुतु॒ juhvántu
रुद्ध rudh	रुद्धापानि rudhápani	रुद्धिः॒ ^५ rudháti	रुद्धु॒ rudhátu	रुद्धाव rudháva	रुद्धता॒ rudháti	रुद्धता॒ rudháta	रुद्धं rudhántu

1 From ज्ञ अ॒, आस्ति॒ अ॒, आस्ति॒ अ॒, note 1. 2 From ज्ञ अ॒, आस्ति॒ अ॒, not ज्ञ अ॒ अ॒, but 3rd pers. sing. ज्ञ अ॒ अ॒ अ॒, note 1.

3 फि॒ अ॒, instead of हि॒ अ॒, note 1. 4 See § 321, note 1. Cf. No. 192.

5 See § 321, note 2.

ĀTMANE PADA.

Present.

Root.	VERBAL BASE.	First Division.												Second Division.											
		इः	ते se	ते te	अवाहे	इष्यe ithe	इति ite	अमरे amake	अे dhve	ने ne		सुन्ने sunne	तन्ने tanne	तनुषे tanushé	सुनुषे sunuté	सुन्नाते sunnātē									
भव <i>bhū</i>	<i>bhava</i>	भवते	<i>bhávase</i>	भवते	भवावहे	भवेषे	भवते	भवामहे	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	भवते	
तुद <i>tud</i>	<i>tuda</i>	तुदते	<i>tudávase</i>	तुदते	तुदावहे	<i>tudávethé</i>	<i>tudávate</i>	तुदावहे	<i>tudávate</i>	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	तुदावहे	
दीप्त <i>dívya</i>	<i>dívyasa</i>	दीप्तते	<i>dívayate</i>	दीप्तते	दीप्तावहे	<i>dívayávahé</i>	<i>dívayávate</i>	दीप्तावहे	<i>dívayávate</i>	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे	दीप्तावहे		
चोर <i>chur</i>	<i>choraya</i>	चोरते	<i>chorayate</i>	चोरते	चोरावहे	<i>choráyávahé</i>	<i>choráyávate</i>	चोरावहे	<i>choráyávate</i>	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	चोरावहे	
		ए c	से se	ते te	क्षेवहे	क्षाये dhike	क्षाते dite	क्षम हे make	क्षे dhve	क्षते ate															
सु <i>su</i>	<i>sunu</i>	सुन्नते	<i>sunushe</i>	सुन्नते	सुन्नावहे ¹	<i>sunusávahé</i>	<i>sunusávate</i>	सुन्नावहे	<i>sunusávate</i>	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	सुन्नावहे	
तनु <i>tanu</i>	<i>kr̥ṇih</i>	तनुते	<i>tanushé</i>	तनुते	तनुषहे ²	<i>tanuṣávahé</i>	<i>tanuṣávate</i>	तनुषहे	<i>tanuṣávate</i>	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	तनुषहे	
क्रीणी <i>kr̥ṇī</i>	<i>kr̥ṇih</i>	क्रीणिते	<i>kr̥ṇihé</i>	क्रीणिते	क्रीणिषहे	<i>kr̥ṇiṣávahé</i>	<i>kr̥ṇiṣávate</i>	क्रीणिषहे	<i>kr̥ṇiṣávate</i>	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	क्रीणिषहे	
जद <i>ad</i>	<i>atidé</i>	जदते	<i>atidé</i>	जदते	जदहे	<i>atidávahé</i>	<i>atidávate</i>	जदहे	<i>atidávate</i>	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	जदहे	
जुहु <i>juhu</i>	<i>juhuvé</i>	जुहुते	<i>juhushé</i>	जुहुते	जुहुवहे	<i>juhúvahé</i>	<i>juhúvate</i>	जुहुवहे	<i>juhúvate</i>	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	जुहुवहे	
रुद्ध <i>rundh</i>	<i>rundhává</i>	रुद्धते	<i>rundhává</i>	रुद्धते	रुद्धवहे	<i>rundhávahé</i>	<i>rundhávate</i>	रुद्धवहे	<i>rundhávate</i>	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	रुद्धवहे	

¹ Or सुन्नहे sunnávahé.² Or तनुषहे tanuṣávahé.³ Or तन्नहे tanuṣávahé.⁴ Or तन्नहे tanuṣávahé.

ĀTMA-NEPA DA.
Imperfect.

Root.	VERBAL BASE.	ĀTMA-NEPA DA.											
	First Division.	इः	या: thāḥ	त ता	आवर्हि avahi	इच्छा: ithām	इतां itām	आमहि amahi	क्षं dhvam	ना nta			
भव <i>bhū</i>	सम्भवे	सम्भवाः	सम्भवत्	सम्भवर्हि	सम्भवेण	सम्भवेत्	सम्भवर्हि	सम्भवेत्	सम्भवं	सम्भवं			
भवत् <i>bhavat</i>	सम्भवे	सम्भवाः	सम्भवत्	सम्भवर्हि	सम्भवेण	सम्भवेत्	सम्भवर्हि	सम्भवेत्	सम्भवं	सम्भवं			
भुत् <i>tud</i>	भुत्वे	भुत्वाः	भुत्वत्	भुत्वर्हि	भुत्वेण	भुत्वेत्	भुत्वर्हि	भुत्वेत्	भुत्वं	भुत्वं			
दीप्त <i>div</i>	दीप्ते	दीप्ताः	दीप्तीप्ताः	दीप्तर्हि	दीप्तीप्तेण	दीप्तीप्तेत्	दीप्तर्हि	दीप्तीप्तेत्	दीप्तं	दीप्तं			
धूर <i>claur</i>	धूरये	धूरयाः	धूरयत्	धूरयर्हि	धूरयेण	धूरयेत्	धूरयर्हि	धूरयेत्	धूरयं	धूरयं			
	Second Division.	इः	या: thāḥ	त ता	वर्हि vahi	इतां itām	आदाणं	महि mahi	क्षं dhvam	ना nta	ता ata		
सु <i>sun</i>	समुन्निः	समुन्नाः	समुन्नत्	समुन्नर्हि ¹	समुन्नाणं	समुन्नात्	समुन्नर्हि ²	समुन्नात्	समुन्नं	समुन्नं			
तत् <i>tan</i>	तात्त्विः	तात्त्वाः	तात्त्वत्	तात्त्वर्हि ³	तात्त्वाणं	तात्त्वात्	तात्त्वर्हि ⁴	तात्त्वात्	तात्त्वं	तात्त्वं			
क्री <i>kriñ</i>	क्रीणी क्रीणा <i>kriññi kriñ</i>	क्रीणत्	क्रीणाः	क्रीणर्हि	क्रीणाणां	क्रीणात्	क्रीणर्हि	क्रीणात्	क्रीणं	क्रीणं			
क्षट् <i>ad</i>	क्षाद	क्षादाः	क्षादत्	क्षादर्हि	क्षादाणं	क्षादात्	क्षादर्हि	क्षादात्	क्षादं	क्षादं			
क्षु <i>juñ</i>	क्षुर्हि	क्षुर्हाः	क्षुर्हत्	क्षुर्हर्हि	क्षुर्हाणं	क्षुर्हात्	क्षुर्हर्हि	क्षुर्हात्	क्षुर्हं	क्षुर्हं			
क्षुर् <i>rundh</i>	क्षुर्हि	क्षुर्हाः	क्षुर्हत्	क्षुर्हर्हि	क्षुर्हाणं	क्षुर्हात्	क्षुर्हर्हि	क्षुर्हात्	क्षुर्हं	क्षुर्हं			

1 Or आमहि ásunvahi.

2 Or आमन्वहि ásunvahi.

3 Or आत्मन्वहि átānvaḥi.

4 Or आत्मन्वहि átānvaḥi.

ĀTMANE PADA.
Optative.

Root.	VERBAL BASE.	First Division.	इयं व्या भवेष तुद् दिव् द्वर	इषाः इन्हाः भवेषाः तुदेषाः दीवेषाः द्वोपेष	इति इता भवेषवहि तुदेषवहि दीवेषवहि द्वोपेषवहि	इषां न्याताम् न्याताम् भवेषां भवेषवात् तुदेषां भवेषवात् दीवेषां भवेषवात् द्वोपेषां भवेषवात्	इमाहि भवेषवात् तुदेषवात् दीवेषवात् द्वोपेषवात्	इद्वाम् भवेषवात् तुदेषवात् दीवेषवात् द्वोपेषवात्	इत्यन् व्रान्
भू- <i>bhū</i>	<i>bhava</i>	भूदेष <i>tudē</i>	भूदेषाः <i>tudéṣāḥ</i>	भूदेषवहि <i>tudéṣvahī</i>	भूदेषां भवेषवात् <i>tudéṣā̄n̄ bhaṭṭā̄vāt</i>	भूदेषवात् <i>tudéṣvāt</i>	भूदेषवात् <i>tudéṣvāt</i>	भूदेषवात् <i>tudéṣvāt</i>	भूदेषवात् <i>tudéṣvāt</i>
तुद् <i>tuda</i>	<i>tudē</i>	तुदेष <i>tudē</i>	तुदेषाः <i>tudéṣāḥ</i>	तुदेषवहि <i>tudéṣvahī</i>	तुदेषां भवेषवात् <i>tudéṣā̄n̄ bhaṭṭā̄vāt</i>	तुदेषवात् <i>tudéṣvāt</i>	तुदेषवात् <i>tudéṣvāt</i>	तुदेषवात् <i>tudéṣvāt</i>	तुदेषवात् <i>tudéṣvāt</i>
दिव् <i>div</i>	<i>divyē</i>	दीवेष <i>divyē</i>	दीवेषाः <i>divyēṣāḥ</i>	दीवेषवहि <i>divyēṣvahī</i>	दीवेषां भवेषवात् <i>divyēṣā̄n̄ bhaṭṭā̄vāt</i>	दीवेषवात् <i>divyēṣvāt</i>	दीवेषवात् <i>divyēṣvāt</i>	दीवेषवात् <i>divyēṣvāt</i>	दीवेषवात् <i>divyēṣvāt</i>
द्वर <i>chur</i>	<i>choraya</i>	द्वोपेष <i>choraya</i>	द्वोपेषाः <i>chorayēṣāḥ</i>	द्वोपेषवहि <i>chorayēṣvahī</i>	द्वोपेषां भवेषवात् <i>chorayēṣā̄n̄ bhaṭṭā̄vāt</i>	चोरेषवात् <i>chorayēṣvāt</i>	चोरेषवात् <i>chorayēṣvāt</i>	चोरेषवात् <i>chorayēṣvāt</i>	चोरेषवात् <i>chorayēṣvāt</i>
	Second Division.	इयं व्या <i>sunvīyā</i>	इषाः इन्हाः <i>sunvīthāḥ</i>	इति इता <i>sunvīṣvahī</i>	इषां न्याताम् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>
सु- <i>su</i>	<i>sunu</i>	सुन्वीय <i>sunvīyā</i>	सुन्वीयवात् <i>sunvīthāḥ</i>	सुन्वीयवात् <i>sunvīṣvahī</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>	सुन्वीयवात् <i>sunvīyādātām</i>
तन् <i>tan</i>	<i>tanu</i>	तन्वीय <i>tanvīyā</i>	तन्वीयवात् <i>tanvīthāḥ</i>	तन्वीयवात् <i>tanvīṣvahī</i>	तन्वीयवात् <i>tanvīyādātām</i>	तन्वीयवात् <i>tanvīyādātām</i>	तन्वीयवात् <i>tanvīyādātām</i>	तन्वीयवात् <i>tanvīyādātām</i>	तन्वीयवात् <i>tanvīyādātām</i>
क्री- <i>kri</i>	<i>kriti</i>	क्रीणीय <i>kritīyā</i>	क्रीणीयवात् <i>kritīthāḥ</i>	क्रीणीयवात् <i>kritīṣvahī</i>	क्रीणीयवात् <i>kritīyādātām</i>	क्रीणीयवात् <i>kritīyādātām</i>	क्रीणीयवात् <i>kritīyādātām</i>	क्रीणीयवात् <i>kritīyādātām</i>	क्रीणीयवात् <i>kritīyādātām</i>
जद् <i>ad</i>	<i>adīyā</i>	जदीय <i>adīthāḥ</i>	जदीयवात् <i>adītāḥ</i>	जदीयवात् <i>adīṣvahī</i>	जदीयवात् <i>adīyādātām</i>	जदीयवात् <i>adīyādātām</i>	जदीयवात् <i>adīyādātām</i>	जदीयवात् <i>adīyādātām</i>	जदीयवात् <i>adīyādātām</i>
जुहु- <i>juhū</i>	<i>juhūya</i>	जुहुयीय <i>juhūyā</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>	जुहुयीयवात् <i>juhūyādātām</i>
रुद्ध- <i>rudh</i>	<i>rudhīyā</i>	रुद्धीय <i>rudhīyā</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>	रुद्धीयवात् <i>rudhīyādātām</i>

Â T M A N E P A D A.
Imperative.

Root.	VERBAL BASE.	Â T M A N E P A D A.					
	First Division.	ए e	स्व svā	तां tām	आवहे avahai	इतां itām	आमहै amahai
भू <i>bhū</i>	भवे <i>bhūvai</i>	भवत्वं <i>bhūvastva</i>	भवत्वं <i>bhūvātām</i>	भवत्वहै <i>bhūvāvahai</i>	भवेत्वं <i>bhūvētām</i>	भवत्वाहै <i>bhūvāvahai</i>	भवत्वं भवत्वाहै <i>bhūvāvaham bhūvāvaham</i>
तुर् <i>tud</i>	तुर्वे <i>tudāi</i>	तुर्वत्वं <i>tudāstva</i>	तुर्वत्वं <i>tudātām</i>	तुर्वत्वहै <i>tudāvahai</i>	तुर्वेत्वं <i>tudētām</i>	तुर्वत्वाहै <i>tudāvahai</i>	तुर्वं तुर्वत्वाहै <i>tudāvaham tuđāvaham</i>
दीप्त् <i>div</i>	दीप्ते <i>divyai</i>	दीप्तत्वं <i>divyatām</i>	दीप्तत्वं <i>divyāvahai</i>	दीप्तत्वहै <i>divyāvahai</i>	दीप्तेत्वं <i>divyētām</i>	दीप्तत्वाहै <i>divyāvahai</i>	दीप्तं दीप्तत्वाहै <i>divyāvaham divyāvaham</i>
चोर <i>char</i>	चोरये <i>choraya</i>	चोरत्वं <i>choryatām</i>	चोरत्वं <i>choryāvahai</i>	चोरत्वहै <i>choryāvahai</i>	चोरेत्वं <i>choryētām</i>	चोरत्वाहै <i>choryāvahai</i>	चोरं चोरत्वाहै <i>choryāvaham chorayāvahai chorayāvaham chorayāvaham</i>
	Second Division.	ऐ ai	स्व svā	तां tām	आवहे avahai	आतां átām	आमहै amahai
सु <i>su</i>	सुन्वे <i>sunvai</i>	सुन्वत्वं <i>sunvātām</i>	सुन्वत्वं <i>sunvāvahai</i>	सुन्वत्वहै <i>sunvāvahai</i>	सुन्वेत्वं <i>sunvētām</i>	सुन्वत्वाहै <i>sunvāvahai</i>	सुन्वं सुन्वत्वाहै <i>sunvāvaham sunvāvaham</i>
तन् <i>tan</i>	तन्वे <i>tanvai</i>	तन्वत्वं <i>tanvātām</i>	तन्वत्वं <i>tanvāvahai</i>	तन्वत्वहै <i>tanvāvahai</i>	तन्वेत्वं <i>tanvētām</i>	तन्वत्वाहै <i>tanvāvahai</i>	तन्वं तन्वत्वाहै <i>tanvāvaham tanvāvaham</i>
क्री <i>krī</i>	क्रीये <i>krīyai</i>	क्रीयत्वं <i>krīyātām</i>	क्रीयत्वं <i>krīyāvahai</i>	क्रीयत्वहै <i>krīyāvahai</i>	क्रीयेत्वं <i>krīyētām</i>	क्रीयत्वाहै <i>krīyāvahai</i>	क्रीयं क्रीयत्वाहै <i>krīyāvaham krīyāvaham</i>
अद् <i>ad</i>	अद्वे <i>adai</i>	अद्वत्वं <i>adātām</i>	अद्वत्वं <i>adāvahai</i>	अद्वत्वहै <i>adāvahai</i>	अद्वेत्वं <i>adētām</i>	अद्वत्वाहै <i>adāvahai</i>	अद्वं अद्वत्वाहै <i>adāvaham adāvaham</i>
जुहु <i>juhu</i>	जुहुवे <i>juhavai</i>	जुहुत्वं <i>juhutām</i>	जुहुत्वं <i>juhuvahai</i>	जुहुत्वहै <i>juhuvahai</i>	जुहुत्वेत्वं <i>juhvētām</i>	जुहुत्वाहै <i>juhuvahai juhuvahai</i>	जुहुं जुहुत्वाहै <i>juhuvaham juhuvaham</i>
रुन्ध <i>rundh</i>	रुन्धत्वे <i>rundhavai</i>	रुन्धत्वं <i>rundhātām</i>	रुन्धत्वं <i>rundhāvahai</i>	रुन्धत्वहै <i>rundhāvahai</i>	रुन्धेत्वं <i>rundhētām</i>	रुन्धत्वाहै <i>rundhāvahai rundhāvahai</i>	रुन्धं रुन्धत्वाहै <i>rundhāvaham rundhāvaham</i>

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ni*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their आय *āya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय day, to pity, &c., ज्य ay, to go, आस ás, to sit down (Pân. III. 1, 37), कास kás, to cough (Pân. III. 1, 35); also काश kás, to shine (Sâr.); optionally उष ush, to burn, (ओशां oshám), विद् vid, to know, (विदां vidám), जाग् jágri, to wake, (जागरां jágarám, Pân. III. 1, 38); and, after taking reduplication, भी bhí (बिभयां bibhayám), ह्री hrí (जिह्रयां jihrayám), भृ bhṛi (बिभरां bibharám), and हु hu (जहवां juhavám, Pân. III. 1, 39).

The verb अर्णु *ärnu*, to cover, although polysyllabic, allows only of अर्णुनाव *ärnunávā* as its Perfect.

अर्च *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्च *anarchchha*. It is treated, in fact, as if अर्च *archhh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

DUAL.		
1. इव iva		इवहे ivahē
2. अथुः athuh		आथे áthe
3. अतुः atuh		आते áte
PLURAL.		
1. इम ima		इमहे imahē
2. अ a		इधे idhē or इदे idhē
3. उः uh		इरे ire

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ i of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् bhid, बिभेद् bibhēd-a, बिभेदिष्य bibhēd-itha, बिभेद् bibhēd-a.

बुध् budh, बुद्धोष्म bubódh-a, बुद्धोष्मिष्य bubódh-itha, बुद्धोष्म bubódh-a.

But जीव jīv, a long medial vowel not being liable to Guṇa, forms जिजीव jijīv-a, जिजीविष्य jijīv-itha, जिजीव jijīv-a.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी nī, निनाय nināy-a or निनय nināy-a, निनेष्य ninétha or निनयिष्य nināy-itha, निनाय nindy-a.

3. अ a if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् han, जघान् jaghán-a or जघन् jaghán-a, जघनिष्य jaghán-itha, जघान् jaghán-a.

Note—If the second person singular Parasmaipada is formed by अ tha, the accent falls on the root; if with इष्य itha, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् vij, विवेज् vivéja, but विविजिष्य vivijitha. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् pat, i. e. roots in which अ a is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with श् v, and

शस् *sas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपक्ष *papáktha*, but पेचिथ *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*. तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, ऊहिम् *úhimá*. वच् *vach*, उवाच् *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *tṛi*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, अष्ट् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādh*, in the sense of ‘killing’ (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛi*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phañ*, राज् *rāj*, भाज् *bhráj*, भाग् *bhrás*, भ्राग् *bhlás*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जग्नतुः *jakhnátuh*. खन् *khan*, चख्नतुः *chakhnátuh*. घस् *ghas*, जख्नतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. i. 2, 5), such as मन्थ् *manth*, स्रांस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*; ममन्थतुः *mamanthátuh*; सस्रांसे *sasraṁsé*.

5. The verbs अंथ् *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, and स्वाङ् *svañj*, however, may be weakened, and form श्रेष्ठतुः *śrethátuh*, ग्रेष्ठतुः *grehátuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, vārt.). But according to some grammarians the forms शास्रंथतुः *śaśrānthátuh* &c. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, दटौ *dad-aú*, दटिव *dad-ivá*, ददथुः *dad-áthuh*, दटिरे *dad-iré*.

म्लौ *mlai*, मम्लौ *maml-aú*, मम्लिव *maml-ivá*, मम्लथुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, चृ *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into ए *y*, ए *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, एर् *ar*†. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शशा सुतगताविति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *sas* and शश् *śas*.

† चृ *ri* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *árátuh*. चृष्ट् *richh* forms आनर्च्छ् *ánárchchha*, 3rd pers. dual आनर्च्छतुः *ánarchchhátuh*. (Pāṇ. vii. 4, 11.)

Roots ending in उ॑ u, ऊ॑ ū, change these vowels always into उ॒॒ uv.

Most roots ending in ए॑ ri, change the vowel to ए॒ ar (Pāṇ. VII. 4, 11). गृ॑ grī, जगरत्तुः jagarátuh*.

नी॑ ni, निन्यिव् niny-ivā, we two have led. श्री॑ śri, शिश्रियिव् śisriy-ivā, we two have gone. कृ॑ kri, चक्राथुः chakr-áthuh, you two have done. स्त्री॑ stri, तस्त्राथुः tastar-áthuh, you two have spread. यु॑ yu, युयुवाथुः yuyuv-áthuh, you two have joined. स्तु॑ stu, तुष्टुवाथुः tushṭuv-áthuh, you two have praised. कृ॑ kṛi, चकराथुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ॒ि.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ॒ि, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ॒ि form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ॒ि between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ॒ि than (as has been done in § 326) to represent the इ॒ि as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ॒ि has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ॒ि is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Ātm., इरे ire, keeps the intermediate इ॒ि under all circumstances. In the Veda, however, this इ॒ि, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुरे duduh-ré.

* In श्री॑ śri, दृ॑ drī, and पृ॑ pṛī a further shortening may take place; शशरत्तुः śasarátuh being shortened to शश्रत्तुः śasrátuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the *əi*?
 2. When is it *optional* to insert or to omit the *əi*?
 3. When is it *necessary* to insert the *əi*?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the $\ddot{\imath}$ *i*. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the $\ddot{\imath}$ *i* may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which $\ddot{\imath}$ *i* is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pâṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of $\ddot{\imath}$ *i* authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pān. VII. 2, 35) that every termination beginning originally with a consonant (except Ψ y) takes the Ξi , which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the Ξi must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. vii. 2, 10), are not allowed to take the intermediate इः in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य्). (Note—The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *a*.
 2. All monosyllabic roots ending in इ *i*, except श्रि *sri*, to attend (21, 31)*; विधि *svi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ *i* in the Desiderative. Pāṇ. VII. 2, 74.)
 3. All monosyllabic roots ending in ई *ī*, except उद्धि *dī*, to fly (22, 72; 26, 26. *anudātta*), and शी *śī*, to rest (24, 22).
 4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kshu*, to sound (24, 27); क्ष्वु *kshnu*, to sharpen (24, 28). शु *snu*, to flow (24, 29), takes इ *i*; in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ *i* in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguæ Sanscritæ*, 1841.

5. All monosyllabic roots ending in श्रुति, except श्रवति, to choose (31, 38).

Important exception: in the Fut. and Cond. in स्या sya, all verbs in श्रुति take इः i (Pāṇ. VII. 2, 70).

श्रुति svati, to sound, may take इः i (Pāṇ. VII. 2, 44). श्रृं bhṛti, to carry, may take इः i in the Desider. (Pāṇ. VII. 2, 49). श्रृं dṛti, to regard, श्रृं dhṛti, to hold, and श्रृं ri, to go, take इः i in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in श्रुति and beginning with a conjunct consonant may take इः i (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in श्वे, श्वास ai, श्वो o.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels श्वा and श्वर्ति, must not take इः i.

7. Of roots ending in श्वक् shak, श्वक् śak, to be able (26, 78; 27, 15).

8. Of roots ending in श्वच् chach, पश् pach, to cook (23, 27); पश् vach, to speak (24, 55); मुश् much, to loose (28, 136); सिश् sich, to sprinkle (28, 140); रिश् rich, to leave (29, 4); विश् vich, to separate (29, 5).

9. Of roots ending in श्वच्छ् chch, प्रश्वच् prachh, to ask (28, 120). It must take इः i in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in श्वज् j, संश्वज् svanj, to embrace (23, 7); त्वज् tyaj, to leave (23, 17); संश्वसा j, to adhere (23, 18); भवज् bhaj, to worship (23, 29); रंश्वरा रान्ज् rañj, to colour (23, 30; 26, 58); यज् yaj, to sacrifice (23, 33); निज् nij, to clean (25, 11); विज् vij, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृज् mrij]; युज् yuj, to meditate (26, 68), to join (29, 7); सृज् sriy, to let off (26, 69; 28, 121); खञ्ज् bhrajj, to bake (28, 4, except Desider.); मञ्ज् majj, to dip (28, 122); रुज् ruj, to break (28, 123); खुज् bhuj, to bend (28, 124), to protect (29, 17); भञ्ज् bhañj, to break (29, 16).

11. Of roots ending in श्वद् d, हट् had, to evacuate (23, 8); संश्वद् skand, to step (23, 10); अट् ad, to eat (24, 1); पह् pad, to go (26, 60); खिह् khid, to be distressed, &c. (26, 61; 28, 142; 29, 12); विह् vid, to be (26, 62); खिद् svid, to sweat (26, 79); तुह् tud, to strike (28, 1); नुह् nud, to push (28, 2; 28, 132); सह् sad, to droop (28, 133); शह् sad, to perish (28, 134); विह् vid, to find (28, 138? 29, 13; not 24, 56); भिह् bhid, to cut (29, 2); छिह् chhid, to divide (29, 3); क्षुह् kshud, to pound (29, 6).

12. Of roots ending in श्वध् dh, शुध् budh, to know (26, 63); युध् yudh, to fight (26, 64); रुध् rudh, with अनु anu, to love (26, 65), to keep off (29, 1); राध् rádh, to grow (26, 71; 27, 16); अध् vyadh, to strike (26, 72); क्रुध् krudh, to be angry (26, 80); क्षुध् kshudh, to be hungry (26, 81), except Part. क्षुधिता kshudhitā and Ger. क्षुधित्वा kshudhitvā (Pāṇ. VII. 2, 52); शुध् sudh, to clean (26, 82); सिध् sidh, to succeed (26, 83); साध् sádh, to achieve (27, 16); बंध् bandh, to bind (31, 37).

13. Of roots ending in श्वन् n, हन् han, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute श्वध् badh; मन् man, to think (26, 67).

14. Of roots ending in श्वप् p, तिप् tip, to pour (10, 1?); सृप् srip, to go (23, 14); तप् tap, to heat (23, 16; 26, 50); शप् sap, to swear (23, 31; 26, 59); वप् vap, to sow (23, 34); स्वप् svap, to sleep (24, 60); आप् ap, to reach (27, 14); विप् kship, to throw (28, 5); लुप् lup, to cut (28, 137); लिप् lip, to anoint (28, 139); क्षुप् chhup, to touch (28, 125). (Note—हृप् trip and दूप् drip, which are generally included, may take इः i, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in श्वभ् bh, रभ् rabh, to desire (23, 5); लभ् labh, to take (23, 6); यभ् yabh, coire (23, 11).

16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इः in Aor. Par. (Pāṇ. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इः before स् *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Ātm. (Pāṇ. VII. 2, 36).
17. Of roots ending in श् *s*, कृश् *kruś*, to shout (20, 26); दृश् *dris*, to see (23, 19); दंश् *dams*, to bite (23, 20); लिंश् *lis*, to be small (26, 70; 28, 127); दिश् *dis*, to show (28, 3); रुश् *rus*, to hurt (28, 126); रिश् *ris*, to hurt (28, 126); स्पृश् *spris*, to touch (28, 128); विश् *vis*, to enter (28, 130); मृश् *mris*, to rub (28, 131).
18. Of roots ending in श् *sh*, कृष् *krish*, to draw (23, 21; 28, 6); त्रिष् *trish*, to shine (23, 32); द्विष् *dvish*, to hate (24, 3); विष् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् *push*, to nourish (26, 73; not 17, 50); शुष् *shush*, to dry (26, 74); तुष् *tush*, to please (26, 75); दुष् *dush*, to spoil (26, 76); लिष् *slish*, to embrace (26, 77); शिष् *sisih*, to distinguish (29, 14); पिष् *pish*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitah* and Ger. उषित्वा *ushitvā* (Pāṇ. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for अद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35); दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इः in certain only of the general tenses.

A. In the future (formed by ना *ta*), the future and conditional (formed by स्य *sya*), the desiderative, and the participle in ना *ta* (Pāṇ. VII. 2, 15; 44), the verb क्लप् *klip* must not take इः *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लप् *klip*, to shape, Fut. कल्पता *kalptā*, Fut. कल्प्यति *kalpsyati*, Cond. अकल्प्यत् *akalpsyat*; Desid. चिक्लप्सति *chiklipsati*; Part. क्लपः *kliptah*.

B. In the future and conditional (formed by स्य *sya*), the desiderative base, and the participle in ना *ta*, the following four verbs must not take इः *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vrit*, to exist, Fut. वर्त्यति *vartsyati*, Cond. अवर्त्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृत्तः *vrittah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vridh*, to grow, Fut. वर्त्यति *vartsyati*, Cond. अवर्त्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृद्धः *vriddhah*.

स्यन्द् *syand*, to drop, Fut. स्यन्त्यति *syantsyati*, Cond. अस्यन्त्यत् *asyantsyat*; Desid. सिस्यन्त्यसति *sisyantsati*; Part. स्यन्नः *syannah*.

शृध् *śridh*, to hurt, Fut. शर्त्यति *śartsyati*, Cond. अशर्त्यत् *asartsyat*; Desid. शिशृत्सति *śisritsati*; Part. शृद्धः *śriddhah*.

C. In the desiderative bases, and in the participle in ना *ta*, monosyllabic roots ending in ज् *u*, ज् *u*, श् *ri*, श् *ri*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इः *i*. (Pāṇ. VII. 2, 12.)

भू भुवति *bubbhūshati*; Part. भूतः *bhūtah*.

ग्रह् *grah*, जिग्निषति *jighnikshati*; Part. गृहीतः *grihitah* (long ि by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukshati*; Part. गृद्धः *gūdhhah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in श् *ri* and श् *ri* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

i. Roots which *may* be without the इः *i* in any one of the general tenses, *must* be without it in the participle in ना *ta*.

(Remark that the participle in न ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, अ a, ए ri, ए rī, do not take इ i before the participle in न ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु *yu*, to join, युतः *yu-tah*, युतवान् *yu-taván*, युत्वा *yu-tvá*. (Pāṇ. VII. 2, 11.)

लू *lū*, to cut, लूनः *lú-nah*, लूनवान् *lú-naván*, लूत्वा *lú-tvá*. (Except पू पू, § 335, II. 6.)

पृ *vri*, to cover, पृतः *vri-tah*, पृतवान् *vri-taván*, पृत्वा *vri-tvá*.

गाह *gāh*, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tá* or गाहा *gāhāh*; hence its participle गाठः *gādhah* only.

गुप *gup*, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता *gop-i-tá* or गोपा *gop-tá*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical आ ā or ई ē do not take इ i in the participle in न ta. (Pāṇ. VII. 2, 14, 16.)*

स्विद् *svid*, to sweat (marked as मिष्विदा *mishvidá*); स्विनः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

List of Participles in न ta or न na which for special reasons and in special senses do not take इ i.

श्रि *śri*, to go; श्रितः *śritah*, श्रित्वा *śritvá*. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्वि *śvi*, to swell; श्वनः *śvahnah*. (Pāṇ. VII. 2, 14.) See § 332, 2.

शुभ् *kshubh*, to shake; शुभः *kshubdhah*, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

खन् *svan*, to sound; खांतः *svántah*, if it means the mind.

ध्वन् *dhván*, to sound; ध्वांतः *dhvántah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच्छ *MLECHHH*, to speak indistinctly; म्लिष्टः *mlishtah*, if it means indistinct.

विरेभ् *virebh*, to sound; विरिधः *viriddhah*, if it refers to a note.

फण् *phān*, to prepare; फांटः *phāntah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vddhah*, if it means excessive.

धृष् *dhrish*, to be confident; धृष्टः *dhrishtah*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *drih*, to grow; दृढः *dridhah*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivrih*, to grow; परिवृढः *parirvidhah*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭah*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghushṭah*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, अर्णीः *arṇnah*; समर्णीः *samarṇnah*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्णीः *abhyarṇnah*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vrit* (as causative), वृत्तः *vrittah*, if it means read.

* मिद् *mid*, to be soft, though having a technical आ ā, may, in certain senses, form its participle as मेदितः *meditah* or मिनः *minnah* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ā.

Intermediate इ॒ि in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ॒ि for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ॒ि in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ॒ि become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pān. VII. 2, 13),

1. कृ *kri*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचक्षरिव *samchaskariva*; 2nd pers. sing. संचक्षरिथ *samchaskaritha*.
2. सृ *sṛi*, to go, ससृव *sasṛi-va*.
3. भृ *bṛi*, to bear, बभृव *babṛi-va*.
4. वृ *vṛi* (वृ्॒म् *vṛiñ* and वृ॒ह् *vṛiñ**), to choose, Par. ववृव *vavṛi-va*†, Ātm. ववृवहे *vavṛi-vahē*, ववृवेहे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va*. तुष्टोथ *tushṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śusru-va*. शुश्रोथ *śusro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ॒ि before अ॒था must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्ण॑ *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ॒ि in the future (ता॒ ता॒ *ta tā*), Pān. VII. 2, 61. See § 332, where these roots are given.

या॒ *yā*, to go; Fut. याता॒ *yātā*; यया॒थ *yayā-tha*.

चि॒ *chi*, to gather; Fut. चेता॒ *chetā*; चिचे॒थ *chiche-tha*.

3. In roots ending in consonants and having an ए॒ ए॒ for their radical vowel, which are necessarily without इ॒ि in the future (ता॒ ता॒ *ta tā*), Pān. VII. 2, 62. See § 332, where these roots are given.

पच॒ *pach*, to cook; Fut. पक्ता॒ *paktā*; पपक्त्य *papak-tha*.

But कृशति॒ *kṛishati*, he drags; Fut. कर्षता॒ *karṣtā*; चकर्षिथ *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ॒ि after roots with ए॒ ए॒ only, which are necessarily without इ॒ि in the periphrastic future (Pān. VII. 2, 63), except root ए॒ ए॒ itself. Hence he allows पेचिथ *pechitha*, besides पपक्त्य *papaktha*; इयजिथ *iyanjitha*, besides इयष्ठ *iyanṣṭha*; also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but ए॒ ए॒, require इ॒ि, and so do all verbs with which इ॒ि is either optional or indispensable in the future (ता॒ ता॒ *ta tā*).

* वृ॒म् *vṛiñ*, (27, 8) वरणे॒ *varṇe*, Su. वृ॒म् *vṛiñ*, (34, 8) आवरणे॒ *āvarṇe*, Chur. वृ॒ह् *vṛiñ*, (31, 38) संभक्तौ॒ *sambhaktau*, Krī.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ॒ *vṛi*, the rule of Pāṇini being restricted by the commentator to वृ॒म् *vṛiñ* and वृ॒ह् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृश् *driś*, the omission is optional.
सृज् *srij*, सराष्ट्र *sasrashtha*, or सर्जिथ *sasrijitha*.
2. The verbs अति *atti*, अर्ति *arti*, अयति *vyayati* must take इि i. § 338, 7.
अह् *ad*, आदिथ *dd-i-tha*, (exception to No. 3.)
अृति *ar-i-tha*, (exception to No. 2.)
व्ये *veye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इि i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् y.

§ 336. In these tables ना ta stands for the Past Participle; सन् san stands for the Desiderative; स्य sya for the Future and Conditional; ना tā for the Periphrastic Future; सिध् sick for the First Aorist; लिङ् lin for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इि i,

1. Before ना ta, सन् san, स्य sya, ना tā, सिध् sick, लिङ् lin :
In the verbs enumerated § 332.
2. Before ना ta, सन् san, स्य sya, ना tā :
In क्लिप् *klip*, if Parasmaipada. § 333, A.
3. Before ना ta, सन् san, स्य sya :
In वृत् *vrit*, वृथ् *vridh*, संद् *syand*, शृथ् *śridh*, if Parasmaipada. § 333, B.
4. Before ना ta, सन् san :
In monosyllabic verbs ending in उ, ऊ, औ, और् *rī*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before ना ta :
 - a. All verbs which by native grammarians are marked with आ a, ई e, or ऊ u *.
 - b. The verb श्री *sri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इि i,

1. Before all terminations, except इरे ire :

In eight verbs, mentioned § 334.

2. Before य् tha, 2nd pers. sing. :

All verbs of § 332 ending in vowels

All verbs of § 332 ending in consonants with य् ya as radical vowel } if without इि i in the

All verbs of § 332 ending in consonants with य् ya as radical vowel } periphrastic future.

Optional insertion of इि i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इि i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इि i.

As native grammarians, however, have been at much pains to collect the cases in which इः i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical आ a shows that in the other general tenses the इः i is optional. § 337, I. 2.

इ i may or may not be inserted:

- I. Before any अर्धाधृतुका (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य् y.
 1. In the verbs स्व् svri; Per. Fut. स्वरिता svar-i-tā, or स्वर्ता svartā, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य sya, स्वरिष्यति svarishyati only. Pāṇ. VII. 2, 70.) सू sū (as Ad and Div, not as Tud), सविता sav-i-tā, or सोता sotā, &c.
पू धुः dhū (not as Tud), धविता dhav-i-tā, or धोता dhotā, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)
 2. In all verbs having a technical अ॒ ाः (Pāṇ. VII. 2, 44). गाह् gāh, Per. Fut. गाहिता gāh-i-tā, or गाढा gāḍhā. (See § 333, D. 1.) But अ॒ ञ् ाः añj (though marked अ॒ ञ् ाः añjā) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.) अ॒ ञिषुः dñjishuḥ.
 3. In the eight verbs beginning with रथ् radh. (Pāṇ. VII. 2, 45.)
 - (26, 84) रथ् radh, to perish, रधिता radh-i-tā, or रडा raddhā.
 - (26, 85) नाश् naś, to vanish, नशिता naś-i-tā, or नंषा naṁṣṭā.
 - (26, 86) तृप् trip, to delight, तर्पिता tarpi-tā, or तर्सा tarptā, or त्रप्ता trapta.
 - (26, 87) दृप् drīp, to be proud, दर्पिता darp-i-tā, or दर्सा darptā, or द्रप्ता draptā.
 - (26, 88) दृह् druh, to hate, द्रोहिता droh-i-tā, or द्रोग्धा drogdhā, or द्रोढा droḍhā.
 - (26, 89) मुह् muh, to be bewildered, मोहिता moh-i-tā, or मोग्धा mogdhā, or मोढा modhā.
 - (26, 90) चूह् snuh, to vomit, चोहिता snoh-i-tā, or चोग्धा snogdhā, or चोढा snoḍhā.
 - (26, 91) चिह् snih, to love, चेहिता sneh-i-tā, or चेग्धा snegdhā, or चेढा snedhā.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.
 4. In the verb कुष् kush (Chur class), preceded by निर् nir; but here इ i is necessary in the participle with ता ta. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted:

- II. Before certain अर्धाधृतुकास only:
 1. Before अर्धाधृतुकास beginning with त् t:

In the verbs इ॒ िश् ish (Tud only), सह् sah, लुभ् lubh, र॒ थ् rush, रिष् rish. (Pāṇ. VII. 2, 48.) The participles in ता ta or ना na are treated separately under No. 7. Hence इ॒ िश्यता ishītā only, but either इ॒ िश्वा ishvā or इ॒ िषिता ishitvā.
 2. Before अर्धाधृतुकास beginning with स् s, but not in the aorist:

In the verbs कृत् krit, to cut; चृत् chrit, to kill; छृद् chhrid, to play; तृद् trid, to strike; नृत् nrīt, to dance. (Pāṇ. VII. 2, 57.)
 3. Before the termination of the desiderative base (सन् san):

In the verb वृ vri, and all verbs ending in चृ िर् ri. (Pāṇ. VII. 2, 41.) In the verbs ending in इ॒ िव् iv, and in भृष् ridh, भस्य् bhrasj, दंभ् dambh, श्री śri, स्व् svri, यु yu, जर्म् īrnu, भृ िभ्री bhṛi (Bhū class), ज्ञप् jñap, सन् san; also तन् tan, पत् pat, दरिद्रा daridrā. (Pāṇ. VII. 2, 49.)
 4. Before the terminations of the benedictive (लिङ् lin) and first aorist (सिंच् sich) in the ऐतनेपादा:

In the verb वृ vri, and all verbs ending in चृ िर् ri (Pāṇ. VII. 2, 42). The चृ िर् ri is changed into ई॒ िर् ir or जर्म् िर् īr.

In verbs ending in चृ िर् ri and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा tvā :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् śam (शम् śamu), शमित्वा śamitvā or शांत्वा śāntvā.

6. Before the gerundial termination त्वा tvā and the participle in ता ta :

In the verb क्लिष्ट् kliś. (Pāṇ. VII. 2, 50.)

क्लिशित्वा kliśitvā or क्लिष्टा klishṭvā, क्लिशितः kliśitaḥ or क्लिष्टः klishṭaḥ.

In the verb पूर् pūr. (Pāṇ. VII. 2, 51.)

पवित्वा pavitvā or पूर्त्वा pūrvā, पवितः pavitaḥ or पूर्तः pūrtaḥ. It must take इः in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations ता ta or ना na ; (see also § 333, D. 2, note) :

In the verbs दम् dam, to tame, दांतः dāntaḥ or दमितः damitaḥ. (Pāṇ. VII. 2, 27.)

शम् śam, to quiet, शांतः śāntaḥ or शमितः śamitah.

पूर् pūr, to fill, पूर्णः pūrnāḥ or पूरितः pūritāḥ.

दस् das, to perish, दस्तः dastāḥ or दासितः dāsitah.

स्पृश् spaś, to touch, स्पृष्टः spashṭaḥ or स्पाशितः spāśitaḥ.

चढ् chhad, to cover, चह्नः chhannaḥ or छादितः chhāditah.

ज्ञप् jñap, to inform, ज्ञानः jñaptāḥ or ज्ञपितः jñapitaḥ.

रुष् rush, to hurt, रुष्टः rushṭaḥ or रुषितः rushitaḥ. (Pāṇ. VII. 2, 28.)

आम् am, to go, आंतः āntaḥ or आमितः amitaḥ.

त्वर् tvar, to hasten, तूर्णः tūrṇāḥ or त्वरितः tvaritaḥ.

संघुष् saṅghush, to shout, संघुष्टः saṅghushṭaḥ or संघुषितः saṅghushitaḥ. (See § 333, D. 2.)

आसन् ásvan, to sound, आसांतः ásvántaḥ or आसनितः ásvanitaḥ. (See § 333, D. 2.)

ह्रिष् hriś, to rejoice, ह्रुष्टः hriśṭaḥ or ह्रुषितः hriśitaḥ, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि apa-chi, to honour, अपचितः apachitaḥ or अपचायितः apachāyitaḥ *.

8. Before the participle of the reduplicated perfect in वस् vas :

In the verbs गम् gam, to go, जग्मिवान् jagmiván or जगन्वान् jaganván †.

हन् han, to kill, जग्हनिवान् jaghniván or जघन्वान् jaghanván.

विद् vid, to know, विविदिवान् vividiván or विविद्वान् vividván.

पिश् viś, to enter, पिविशिवान् vivisiván or विविष्वान् vivisván.

दृश् drīś, to see, ददृशिवान् dadṛśiván or ददृश्वान् dadṛśván.

Necessary insertion of इः i.

§ 338. इः i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

i. Before वस् vas, participle of reduplicated perfect :

In the verbs ending in आ á (Pāṇ. VII. 2, 67). पा pā, पवित्वान् papitván.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

आश् as, to eat, आशिवान् áśiván.

In the verb घस् ghas, to eat, जखिवान् jakshiván.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before स्या *sya* of the future and conditional:

In all verbs ending in श्चरि, and in हन् *han* (Pāṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिंच् *sich*):

In the verbs स्तु *stu*, सु *su*, धृ *dhṛi* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविष्म् *astāvisham*; but in the Ātmamanepada, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*):

In the verbs कृ *kṛi*, गृ *grī*, दृ *dri*, धृ *dhṛi*, and प्रकृ *prachh* (Pāṇ. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs स्मि *smi*, पूरु *pūrū*, श्चरि *ścari*, अंजि *añj*, and अशि *aś*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination न *ta*. (Pāṇ. VII. 2, 52–54.)

In the verbs वस् *vas*, to dwell; खुखृ *kshudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before त्वा *tvā* only:

In श्चरि, to grow old; व्रश् *vrasch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before अ *tha*, 2nd pers. sing. reduplicated perfect:

In आद् *ad*, to eat; श्चरि, to go; अे *aye*, to cover. आदिष्य *āditha*, against § 335, 3; आरिष्य *āritha*, § 335, 3, note; विव्ययिष्य *vivyayitha*.

§ 339. The vowel इ॒ि *i* thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई॑ि.

§ 340. Long ई॑ि *i* may be substituted for the short when subjoined to a verb ending in श्चरि, also to श्चरि, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38–40.)

तृ[॒]रिष्य *tṛiṣy*; Per. Fut. तरीता *taritā* or तरिता *taritā*, &c.; but Perf. 2nd pers. sing. तेरिष्य *teritha*; I. Aor. Par. 3rd pers. plur. अतारिष्युः *atárishuh*; Bened. 3rd pers. sing. तरिष्यिष्ट *tarishishṭa**.

श्चरि; Per. Fut. वरीता *varitā* or वरिता *varitā*; but Perf. ववरिष्य *vavaritha*; Aor. Par. अवारिष्युः *avárishuh*; Bened. वरिष्यिष्ट *varishishṭa*.

§ 341. In the desiderative and in the aorist Ātm. and benedictive Ātm. these verbs may or may not have ई॑ि *i* (Pāṇ. VII. 2, 41–42), which, if used, is liable to be changed to ई॒ि *i*; not, however, as far as I can judge, in the benedictive Ātmamanepada.

तृ[॒]रिष्यति *tṛiṣyati*; तितारिष्यति *titārishati*; तितीरिष्यति *titīrshati*; Aor. Ātm. अतारिष्यति *atárishati*, अतारीष्ट *atáriṣṭa*, and अतीरेष्ट *atīrshṭa*; Bened. तरिष्यिष्ट *tarishishṭa*, तीर्षिष्ट *tīrshishṭa*.

श्चरि; Des. विवरिष्यते *vivarishate*; विवरीष्यते *vivarishate*; शुवूर्षते *vuvūrshate*; Aor. Ātm. अवरिष्यते *avarishate*, अवरीष्ट *avarishṭa*, and अवृत *avṛita*; Bened. वरिष्यिष्ट *varishishṭa*, शृष्टिष्ट *vṛishtishṭa*.

The verb ग्रह् *grah*, too, takes the long ई॑ि *i*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grahitā*; Inf. ग्रहीतुं *grahitum*; but Perf. जग्रहिम् *jagṛihima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीष्यिष्ट *varishishṭa*, स्तरीष्यिष्ट *starishishṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing वि ám (an accusative termination of a feminine abstract noun in आ á) to the verbal base, and adding to this the reduplicated perfect of कृ kri, to do, भू bhū, to be, or अस as, to be.

उंट und, to wet, उंटांचकार, चभूव, आस, undáinchakára, babhúva, ása.

चकास chakás, to shine, चकासांचकार, चभूव, आस, chakásáinchakára, babhúva, ása.

बोधय bodhaya, to make known, बोधयांचकार, चभूव, आस, bodhayáinchakára, babhúva, ása.

After verbs which are used in the Átmanepada, the auxiliary verb कृ kri is conjugated as Átmanepada, but अस as and भू bhū in the Parasmaipada. Hence from एधते edhate, he grows,

एधांचक्रे edh-áinchkre; but चभूव babhúva and आस ása.

In the passive all three auxiliary verbs follow the Átmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आ ám; desiderative bases never admit of Guṇa. (§ 339.)

बोभू bobhú, frequentative base of भू bhū, बोधवांचकार bobhaváinchkára.

But बुबोधिष्ठ bubodhish, desiderative base of बुध budh, बुबोधिष्ठांचकार &c. bubodhisháin-chakára &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in आ á, requiring intermediate इ i.

आ dhad, to place.

PARASMAIPADA.		ÁTMANEPA DA.			
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ dadhaú	दधिव dadhiwá	दधिम dadhimá	दधे dadhe	दधिवहे dadhiwde	दधिमहे dadhimáhe
2. { दधाय dadhdhátha or दधिष्ठ dadhitha *	दधशुः dadhdháthuḥ	दध dadhdhá	दधिष्ठे dadhishé	दधाये dadhdháthe	दधिष्ठे dadhishhvé
3. दधौ dadhaú	दधुः dadhdhátuḥ	दधुः dadhdhá	दधे dadhe	दधाते dadhdháte	दधिरे dadhdhíre

2. Verbal bases in ई ī; and ई ī, preceded by one consonant, and requiring intermediate इ i.

नी nī, to lead.

1. { निनाय nindya or निनय nínaya	निन्यिव ninyivá	निन्यिम ninyimá	निन्ये ninyé	निन्यिवहे ninyiváhe	निन्यिमहे ninyimáhe
2. { निनेय ninétha or निनयिष्ठ ninayitha *	निन्यशुः ninyáthuḥ	निन्य ninyá	निन्यिष्ठे ninyishé	निन्याये ninyáthe	निन्यिष्ठे or °द्वे (§ 105) ninyidhvé or -dhvē
3. निनाय nindya	निन्यतुः ninyátuḥ	निन्युः ninyúḥ	निन्ये ninyé	निन्याते ninyáte	निन्यिरे ninyire

* § 335, 2, and § 335, 3.

3. Verbal bases in चृ॒ि, preceded by one consonant, and requiring intermediate इ॒ि.

धृ॒ि dhṛi, to hold.

1. { दधार dadhāra or	दधिव	दधिम	दधे	दधिवहे	दधिमहे
दधर dadhára	dadhriवा	dadhrimá	dadhre	dadhriवाहे	dadhrimáhе
2. दधर्थे dadhártha*	दधर्पुः	दधर्प	दधिवे	दधार्पे	दधिवे or दृ॒ि
3. दधार dadhāra	दधतुः	दधुः	दधे	दधाते	दधिरे
	dadhrátuh	dadhrá	dadhrishé	dadhráthe	dadhrídhvé or -dhvē
	dadhrátuh	dadhrúh	dadhré	dadhráte	dadhriré

4. Verbal bases in चृ॒ि, preceded by one consonant, not admitting intermediate इ॒ि.

कृ॒ि kri, to do.

1. { चक्रार chakrára or	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
चकर chakára	chakrívá	chakrímá	chakré	chakríváhe	chakrímáhе
2. चकर्थे chakártha	चक्रपुः	चक्र	चक्रपे	चक्रार्पे	चक्रदे
	chakráthuh	chakrá	chakrishé	chakráthe	chakridhvé
3. चक्रार chakára	चक्रतुः	चक्रुः	चक्रे	चक्रार्ते	चक्रिरे
	chakrátuḥ	chakrúh	chakré	chakráte	chakriré

5. Verbal bases in इ॒ि or ई॒ि, preceded by two consonants, and requiring intermediate इ॒ि.

क्री krī, to buy.

1. { चिक्रिय chikráya or	चिक्रियिव	चिक्रियिम	चिक्रियेपे	चिक्रियिवहे	चिक्रियिमहे
चिक्रिय chikráya	chikriयिवा	chikriयिमा	chikriयेपे	chikriयिवाहे	chikriयिमाहे
2. { चिक्रिय chikrélha or	चिक्रियपुः	चिक्रिय	चिक्रियिवे	चिक्रियार्पे	चिक्रियिवे or दृ॒ि
चिक्रिय chikréltha	chikriयाथुः	chikriया	chikriयिशे	chikriयाथे	chikriयिध्वे or -dhvē
3. चिक्रिय chikráya	चिक्रियतुः	चिक्रियुः	चिक्रियेपे	चिक्रियार्ते	चिक्रियिरे
	chikriयातुः	chikriयुः	chikriयेपे	chikriयाते	chikriयिरे

6. Verbal bases in उ॒ु or ऊ॒ु, preceded by one or two consonants, and requiring intermediate इ॒ि.

यु॒ु yu, to join.

1. { युयाव yuyáva or	युयुविव	युयुविम	युयुवे	युयुविवहे	युयुविमहे
युयाव yuyáva	yuyuvivá	yuyuvimá	yuyuvé	yuyuviváhe	yuyuvimáhе
2. युयविथ yuyavitha†	युयुवपुः	युयुव	युयुविवे	युयुवार्पे	युयुविवे or दृ॒ि
	yuyuváthuh	yuyuvá	yuyuvishé	yuyuváthе	yuyuvidhvé or -dhvē
3. युयाव yuyáva	युयुवतुः	युयुवुः	युयुवे	युयुवार्ते	युयुविरे
	yuyuvátuh	yuyuvúh	yuyuvé	yuyuváte	yuyuviré

7. Verbal bases in ऊ॒ु, preceded by one or two consonants, and not admitting the intermediate इ॒ि.

स्तु॒ु stu, to praise.

1. { तुष्टाव tushṭáva or	तुष्टुव	तुष्टुम	तुष्टुवे	तुष्टुवहे	तुष्टुमहे
तुष्टव tushṭáva	tushṭuvá	tushṭumá	tushṭuvé	tushṭuváhe	tushṭumáhе
2. तुष्टोथ tushṭótha‡	तुष्टुपुः	तुष्टु	तुष्टुवे	तुष्टुवार्पे	तुष्टुदे
	tushṭuváthuh	tushṭuvá	tushṭushé	tushṭuváthе	tushṭudhvé
3. तुष्टाव tushṭáva	तुष्टुवतुः	तुष्टुवुः	तुष्टुवे	तुष्टुवार्ते	तुष्टुविरे
	tushṭuvátuh	tushṭuvúh	tushṭuvé	tushṭuváte	tushṭuviré

* § 335, 2, and § 335, 3.

† If यु॒ु yu is taken from Dhátupátha 31, 9, it may form युयोथ yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvája might allow तुष्टविथ tushṭavitha even against Pán. VII. 2, 13.

8. Verbal bases in श्वृ॒ि, preceded by two consonants, and requiring intermediate इ॒ि.

स्तृ॒ि st̄i, to spread.

1. { तस्तार <i>tastára</i> or तस्तर <i>tastára</i>	तस्तरिष्व	तस्तरिम्	तस्तरे	तस्तरिष्वहे	तस्तरिम्हे
2. तस्तर्थै <i>tastárttha</i>	तस्तरुषुः	तस्तर	तस्तरिष्वे	तस्तराये	तस्तरिष्वे or -द्वे
3. तस्तार <i>tastára</i>	तस्तरुः	तस्तरुः	तस्तरे	तस्तराते	तस्तरिष्वे
	<i>tastártuh</i>	<i>tastáruh</i>	<i>tastáre</i>	<i>tastárdte</i>	<i>tastári</i>

9. Verbal bases in श्वृ॒ि, requiring intermediate इ॒ि.

कृ॒ि k̄i, to scatter.

1. { चक्रार <i>chakrára</i> or चकर <i>chakára</i>	चकरिष्व	चकरिम्	चकरे	चकरिष्वहे	चकरिम्हे
2. चकरिष्व <i>chakarítha</i> चकरुषुः	चकर	चकरिष्वे	चकराये	चकरिष्वे or -द्वे	
	<i>chakaráthuh</i>	<i>chakárūh</i>	<i>chakarishé</i>	<i>chakaráthē</i>	<i>chakaridhvē</i> or -dhvē
3. चक्रार <i>chakrára</i>	चकरुः	चकरुः	चकरे	चकराते	चकरिष्वे
	<i>chakarátuh</i>	<i>chakarúh</i>	<i>chakaré</i>	<i>chakardte</i>	<i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ॒ि.

तुट॒॒ि tud, to strike.

1. तुतोद <i>tutóda</i>	तुतुदिष्व	तुतुदिम्	तुतुदे	तुतुदिष्वहे	तुतुदिम्हे
2. तुतोदिष्व <i>tutoditha</i>	तुतुदुषुः	तुतुद	तुतुदिष्वे	तुतुदाये	तुतुदिष्वे
	<i>tutuddáthuh</i>	<i>tutudd</i>	<i>tutudishe</i>	<i>tutuddáthē</i>	<i>tutudidhvē</i>
3. तुतोद <i>tutóda</i>	तुतुदुः	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिष्वे
	<i>tutudáthuh</i>	<i>tutudúh</i>	<i>tutude</i>	<i>tutuddáte</i>	<i>tutudiré</i>

11. Verbal bases in consonants, having श्व e, and requiring intermediate इ॒ि.

तन॒॒ि tan, to stretch.

1. { ततान <i>tatána</i> or ततन <i>tatána</i>	तेनिव	तेनिम्	तेने	तेनिष्वहे	तेनिम्हे
2. तेनिष्व <i>tenítha</i>	तेनयुः	तेन	तेनिष्वे	तेनाये	तेनिष्वे
	<i>tenáthuh</i>	<i>tená</i>	<i>tenishé</i>	<i>tenáthē</i>	<i>tenidhvē</i>
3. ततान, <i>tatána</i>	तेनतुः	तेनुः	तेने	तेनाते	तेनिरे
	<i>tenátuh</i>	<i>tenúh</i>	<i>tené</i>	<i>tenáte</i>	<i>teniré</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ॒ि.

यज॒॒ि yaj, to sacrifice.

1. { इयाज <i>iyája</i> or इयज <i>iyája</i>	ईजिव	ईजिम्	ईजे	ईजिष्वहे	ईजिम्हे
2. { इयश्व <i>iyáshtha</i> or इयन्याज <i>iyajítha</i>	ईजप्तुः	ईज	ईजिष्वे	ईजाये	ईजिष्वे
	<i>iyáshthuh</i>	<i>iyá</i>	<i>ijishé</i>	<i>iyáthē</i>	<i>iyidhvē</i>
3. इयाज <i>iyája</i>	ईजतुः	ईजुः	ईजे	ईजाते	ईजिरे
	<i>iyátuh</i>	<i>iyúh</i>	<i>ijé</i>	<i>ijáte</i>	<i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इः.

हन् han, to kill.

१.	$\left\{ \begin{array}{l} \text{जघान} jaghána \text{ or } \text{जग्निव} \\ \text{जघन} jaghána \end{array} \right.$	जघ्निम् jaghnimá	जघ्ने jaghné	जघ्निवहे jaghniváhe	जघ्निमहे jaghnimáhe
२.	$\left\{ \begin{array}{l} \text{जघंथ} jaghántha \text{ or } \text{जघ्नयुः} \\ \text{जघनिथ} jaghanitha \end{array} \right.$	जघ्ने jaghná	जघ्निवे jaghnishé	जघ्नाये jaghnáthe	जघ्निवे jaghnidhvé
३.	जघान jaghána	जघ्नतुः jaghnátuḥ	जघ्नुः jaghnúḥ	जघ्ने jaghné	जघ्नाते jaghnáte

14. Verbal base बभूव bhūv (irregular).

१.	बभूव <i>babhúva</i>	बभूविव बभूविम् <i>babhúvivá</i> <i>babhúvimá</i>	बभूवे बभूविवहे बभूविमहे <i>babhúváve</i> <i>babhúviváhe</i> <i>babhúvimáhe</i>
२.	बभूविष्य <i>babhúvitha</i>	बभूवयुः बभूविष्य <i>babhúváthuḥ</i> <i>babhúvá</i>	बभूविष्वे बभूवाये बभूविष्वे or °दे <i>babhúvishé</i> <i>babhúváthe</i> <i>babhúvidhvé</i> or -dhvē
३.	बभूव <i>babhúva</i>	बभूवतुः बभूवः <i>babhúvátuḥ</i> <i>babhúváḥ</i>	बभूवे बभूवाते बभूविरे <i>babhúváve</i> <i>babhúváte</i> <i>babhúvire</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing श्रूरि to इर् ir, or, before consonants, to ईर् īr, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Ātmanepada.
(Except bases ending in conson.
or रि, and not taking interm.
इ. Pān. I. 2, 11; II. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Ātm. of
verbs ending in conson., रि, or
आ॒ द. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in ता (unless it takes
intermediate इ॒ इ).
2. The Gerund in ता tvā (unless it takes
intermediate इ॒ इ).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in रि, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Ātm. (Except bases ending in cons. not taking interm. इ॒ इ.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट आ॒त्म.
bhū	bho	bhavishyati	ābhavishyat	bhavitā	bhavishishṭā	ābhavishṭa
तुद्	तोह्	तोत्स्यति	अतोत्स्यत्	तोत्ता	(तुत्सीष्ट)	अतौत्सीत्
tud	tod	totsyáti	ātotsyat	tottā	(tutshishṭā)	ātautsīt
देव्	देव्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवित्
dev	dev	devishyáti	ādevishyat	devitā	devishishṭā	ādevit
चुर्	चोरय्	चोरिष्यति	अचोरिष्यत्	चोरिता	चोरिषीष्ट	
chur	choray	choragishyáti	āchorayishyat	chorayitā	chorayishishṭā	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीत्
kṛi	kar	karishyáti	ākarishyat	kariitā	karishishṭā	ākārit
सु	सो	सोष्यति	असोष्यत्	सोता	सोषीष्ट	असारीत्
su	so	soshyáti	āsoshyat	sotā	soshishṭā	āsōvīt
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीष्ट	अतनीत् or अतानीत्
tan	tan	tanishyáti	ātanishyat	tanitā	tanishishṭā	ātanīt or ātānīt
क्री	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीष्ट	अक्रेषीत्
krī	kre	kreshyáti	ākreshyat	kretā	kreshishṭā	ākraishīt
द्विष्	द्वेष्	द्वेष्यति	अद्वेष्यत्	द्वेषा	(द्विषीष्ट)	
dvish	dvesh	dvekshyáti	ādvekshyat	dveshtā	(dvikshishṭā)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहौपीत्
hu	ho	hoshyáti	āhoshyat	hotā	hoshishṭā	āhaushīt
रुध्	रोध्	रोत्स्यति	अरोत्स्यत्	रोडा	(रुत्सीष्ट)	अरौत्सीत्
rudh	rodh	rotsyáti	ārotsyat	roddhā	(rutsishṭā)	ārautsīt
कृ	Caus. कारय्	कारिष्यति	अकारिष्यत्	कारिता	कारिषीष्ट	
kṛi	kāray	kārayishyáti	ākārayishyat	kārayitā	kārayishishṭā	
कृ	Des. चिक्रीष्	चिक्रीषिष्यति	अचिक्रीषिष्यत्	चिक्रीषिता	चिक्रीषीष्ट	अचिक्रीषीत्
kṛi	chikrīsh	chikrīshishyáti	āchikrīshhyat	chikrīshitā	chikrīshishṭā	āchikrīshīt
कृ	Int. चेक्रीय्	चेक्रीषिष्यते	अचेक्रीषिष्यत	चेक्रीषिता	चेक्रीषीष्ट	अचेक्रीषीय
kṛi	chekrīiy	chekrīshishyáte	āchekrīshhyata	chekrīshitā	chekrīshishṭā	āchekrīshīy

II. Root.	Base not strengthened.	Part. ता ta,	Ger. त्वा tvā,	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhū	bhū	bhūtāḥ	bhūtvā	bhūyate	bhūyat	ābhūt	
तुद्	तुद्	तुच्चः	तुच्चा	तुच्चते	तुच्चात्	अतुच्च	
tud	tud	tunnāḥ	tuttvā	tudyate	tudyat	ātutta	
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्	अकीर्णे	
kṛi	kīr	kīrnāḥ	kīrvā	kīryate	kīryat	ākīrshīta	
दिव्	दिव्	द्यूतः	द्यूत्वा	द्यूयते	द्यूयात्	अद्यूयत्	
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्ट्यते	पुष्ट्यात्	अपुष्ट्	
चुर्	(चोरय)	(चोरितः)	(चोरित्वा)	(चोर्यते)	(चोर्यात्)	अचूरुत्	
chur	(choray)	(choritāḥ)	(chorayitvā)	(choryate)	(choryat)	āchūchurat	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
su	su	sutāḥ	sutvā	suyate	suyat		
तन्	तन् & ता	तनः	तन्वा ²	तन्यते ³	तन्यात्	अतन	
tan	tan & ta	tatāḥ	tatvā	tanyate	tanyat	ātata	
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
kri	kri	kritāḥ	kritvā	kryate	kryat		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्	अद्विष्यत्	
dvish	dvish	dvishitāḥ	dvishitvā	dvishyate	dvishyat	ādvikshat	
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
hu	hu	hutāḥ	hutvā	hūyate	hūyat		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	
rudh	rudh	ruddhāḥ	ruddhvā	rudhyate	rudhyat	ārudhat	āruddha
कृ	Caus. कारय	कारितः	कारित्वा	कार्यते	कार्यात्	अकारित्	
kri	kāray	kāritāḥ	kāravītā	kāryate	kāryat	āchikarat	
कृ	Des. चिक्कीर्ष	चिक्कीर्षितः	चिक्कीर्षित्वा	चिक्कीर्षते	चिक्कीर्षात्		
kri	chikkrish	chikkrishitāḥ	chikkrishitvā	chikkrishyate	chikkrishyat		
कृ	Int. चेक्रीय	चेक्रीयितः	चेक्रीयित्वा				
kri	chekrly	chekrlyitāḥ	chekrlyitvā				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mrij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *srij*, by changing इः into आ ā, like मि *mi*, by nasalization, like नश् *nas*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Ātm.	First Aorist.
मृज्	मार्जे ⁴	मार्ज्यति	अमार्ज्यात्	मार्हते	मार्जिष्यात्	अमार्ज्यात्
<i>mrij</i>	<i>mārj</i>	<i>mārkshyati</i>	<i>āmārkshyat</i>	<i>mārshat</i>	<i>mārkishlshtā</i>	<i>āmārkshlt</i>
	or मार्जिष्यति	अमार्जिष्यत्	मार्जिता (मृष्टीष्ट)	मार्जिता	(मृष्टीष्ट)	अमार्जित्
	<i>mārjishyati</i>	<i>āmārjishyat</i>	<i>mārjitat</i>	<i>(mṛikshlshtā)</i>	<i>(mṛikshlshtā)</i>	<i>āmārjitat</i>

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तायते *tāyate* (§ 391).⁴ Pāṇ. VII. 2, 114.

गुह् <i>guh</i>	गूह् ¹ <i>gūh</i>	घोस्यति <i>ghokshyáti</i> or गूहिष्यति <i>gúhishyáti</i>	अघोस्यत् <i>ágokshyat</i> अगूहिष्यत् <i>ágúhishyat</i>	गोढा <i>gođhá</i> गूहिता <i>gúhitá</i>	(पुष्टीष) <i>(ghukshlshfá)</i> गूहिष्यत् <i>gúhishshfá</i> अगूहीत् <i>ágúhít</i>
सृज् <i>srīj</i>	स्रज् ² <i>srāj</i>	स्रक्षयति <i>srakshyáti</i>	अस्रक्षयत् <i>ásrakshyat</i>	स्रशा <i>srashid</i>	अस्राशीत् <i>ásrakshít</i>
मि <i>mi</i>	मा ³ <i>mā</i>	मास्यति <i>másyáti</i>	अमास्यत् <i>ámásyat</i>	माता <i>mátá</i>	मासीष <i>másish</i> अमासीत् <i>ámásít</i>
नज् <i>nas</i>	नंज् ⁴ <i>namś</i>	नंक्षयति <i>naṅkshyáti</i>	अनंक्षयत् <i>ánaṅkshyat</i>	नंटा <i>namshfá</i>	अनंसिष्ट <i>ánaṁsiṣṭ</i>
संस् <i>sraṁs</i>	संस् ⁵ <i>sraṁs</i>	संसिष्यते <i>sraṁsishyáte</i>	असंसिष्यता <i>ásraṁsishyata</i>	संसिता <i>sraṁsítá</i>	संसिष्यत् <i>sraṁsishfá</i> असंसिष्टा <i>ásraṁsishfá</i>
बंध् <i>bandh</i>	बंध् <i>bandh</i>	भंक्षयति <i>bhantsyáti</i>	अभंक्षयत् <i>ábhantsyat</i>	बंदा <i>bandhá</i>	अभंत्सीत् <i>ábhántsít</i>

II. Root. Base not strengthened. Part. न *ta*, without इ *i*. Ger. त्वा *tvá*, Passive. without इ *i*. Ben. Par. Sec. Aor. First Aor. IV. and II. अत्म.

मृज् <i>mrij</i>	मृज् <i>mrij</i>	मृष्टः <i>mriṣṭáḥ</i>	मृष्टा ⁶ <i>mriṣṭvá</i>	मृज्यते <i>mriyyáte</i>	मृज्यात् <i>mriyyát</i>
गुह् <i>guh</i>	गुह् <i>guh</i>	गूढः <i>gúdháḥ</i>	गूढा ⁷ <i>gúdhvá</i>	गुह्यते <i>guhyáte</i>	गुह्यात् <i>guhyát</i>
सृज् <i>srīj</i>	सृज् <i>srāj</i>	सृष्टः <i>srishṭáḥ</i>	सृष्टा ⁸ <i>srishṭvá</i>	सृज्यते <i>sríjyáte</i>	सृज्यात् <i>sríjyát</i>
मि <i>mi</i>	मि <i>mi</i>	मितः <i>mitáḥ</i>	मिता <i>mitvá</i>	मीयते <i>meyáte</i>	मेयात् <i>meyát</i>
नज् <i>nas</i>	नज् <i>nas</i>	नहः <i>nashṭáḥ</i>	नह्ना ⁹ <i>nashṭvá</i>	नश्यते <i>našyáte</i>	नश्यात् <i>našyát</i>
संस् <i>sraṁs</i>	संस् <i>sras</i>	संस्तः ¹⁰ <i>sraſtáḥ</i>	संस्ता ¹¹ <i>sraſtvá</i>	संस्यते <i>sraſyáte</i>	संस्यात् <i>sraſyát</i>
बंध् <i>bandh</i>	बंध् <i>bandh</i>	बद्धः <i>baddháḥ</i>	बद्धा <i>baddhvá</i>	बध्यते <i>badhyáte</i>	बध्यात् <i>badhyát</i>

¹ Pāṇ. VI. 4, 89.

² Pāṇ. VI. I, 58.

³ Pāṇ. VI. I, 50.

⁴ Pāṇ. VII. I, 60.

⁵ Pāṇ. VI. 4, 24.

⁶ But with इ *i*, मार्जित्वा *márjítvá*, not मर्जित्वा *marjítvá*.

⁷ As to the long इ *i*, see § 128. ⁸ Or गूहित्वा *gúhítvá*, § 337, I. 2. ⁹ Or नह्ना *nahñtvá*.

¹⁰ Roots which thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or सञ्च *sraṁs*: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ *i*; नदि *nad*, &c. (Pāṇ. VI. 4, 24; VII. I, 58). Two verbs thus marked by इ *i*, लगि *lag* and कपि *kap*, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं *vilagítam*, burnt; विकपितं *vikapítam*, deformed (Pāṇ. VI. 4, 24, vārt. I, 2). वृहि *vrih*, वृहति *vriháti*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ *i*; वर्हयति *varháyi*, but वृहाता *vriháta*. रञ्जि *rañj*, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति *rajayáti* (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sárvadhātuka affixes; रजति *rajati*, &c. (Pāṇ. VI. 4, 26). अंचि *añch*, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ *i* (Pāṇ. VII. 2, 53); अंचितः *añchitah*, worshipped; otherwise अञ्चः *aktaḥ* or अंचितः *añchitah*, bent.

¹¹ Or संसित्वा *sraṁsitvá*.

Note.—The verbs beginning with कुरु *kur* (Dhātupātha 28, 73–108) do not strengthen their base, except before terminations which are marked by ए॒ or ए॑; कुरु *kur*, to be bent, Fut. कुरिष्यति *kurishyati*, Per. Fut. कुरिता *kuritā*, First Aor. अकुरीत् *akurīt* (Pāṇ. 1. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ॒ i; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2, 2). अर्पि॑ *arpn*, to cover, may do so optionally; अर्पुषिता *arpvitiā* or अर्पेषिता *arpavitiā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
ई॑ इ॒	इ॑ष्टम् <i>ishṭam</i>	इ॑ष्टा॒ <i>ishṭa</i>	इ॑ष्टः॒ <i>ishṭhēḥ</i>	इ॑ष्टाण॒॑ <i>ishṭhātmā</i>	इ॑ष्टं॒॒ or इ॑ष्ट॒॒॑ <i>idhvam</i> or <i>idhvam</i>
ई॒ इ॑ष्टाण॒॑	इ॑ष्टाण॒॑ <i>ishṭātmā</i>	इ॑षु॒॒ <i>ishubh</i>	इ॑ष्टा॒॒ <i>ishṭa</i>	इ॑ष्टाण॒॒॑ <i>ishṭātmā</i>	इ॑ष्टा॒॒ <i>ishata</i>

ÂTMANE PADĀ.

In this first set of terminations the intermediate इ॒ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ॒ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ॒ i. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

सं <i>sam</i>	स्त्र <i>sva</i>	स्त्र॑ <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सी॒॑ <i>sth</i>	{ स्त्र॒॒॑ <i>stam</i>	{ स्त्र॒॒॑ <i>sta</i>	{ स्याः॒॒॑ <i>sthāḥ</i>	{ साध्यां॒॒॑ <i>sáthām</i>	{ द्व॒॒॑ <i>dhvam</i>
सी॒॒॑ <i>st</i>	or तं॒॒॑ <i>tam</i>	or तं॒॒॑ <i>ta</i>	or आ॒॒॑ <i>thāḥ</i>	or सातां॒॒॑ <i>sátām</i>	or द्वं॒॒॑ <i>dhvam</i>
सी॒॒॒॑ <i>st</i>	{ स्त्र॒॒॒॒॑ <i>stám</i>	{ सु॒॒॒॒॑ <i>suh</i>	{ स्त्र॒॒॒॒॑ <i>sta</i>	{ सातां॒॒॒॒॑ <i>sátām</i>	सत्॒॒॒॒॑ <i>sata</i>
	or तं॒॒॒॒॑ <i>tám</i>		or तं॒॒॒॒॑ <i>ta</i>		

A 2 2

3.

Third Form.

There are some verbs which add **स् s** to the end of the root before taking the terminations of the Aorist, and which after this **स् s**, employ the usual terminations with **इ i**, viz. इष्मं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिष्मं *s-i-sham*सीः *s-iḥ* (for सिष्मः *sish(a)ḥ*)सीत् *s-it* (for सिष्मत् *sish(a)t*)सिष्म *s-ishva*सिष्म *s-ishṭam*सिष्मां *s-ishṭām*सिष्म *s-ishma*सिष्म *s-ishṭa*सिष्मुः *s-ishuh*

4.

Fourth Form.

Lastly, there are some few verbs, ending in श ś, श्व sh, ह h, preceded by इ i, उ u, औ ri, which take the following terminations, without an intermediate इ i (*ksa*).

PARASMAIPADA.

सं *sam* साव *sáva* साम *sáma*सः *sah* सतं *satam* सत *sata*सत् *sat* सतां *satām* सन् *san*सि *si*सथाः *sathāḥ*
or थाः *thāḥ*सता *sata*
or न ता *n ta*

ÂTMANEPAADA.

सावहि *sávahi*
or वहि *vahi* सामहि *sámahi*साथां *sáthām*
or थां *thām*साध्वम *sadhvam*or ध्वम *dhvam*सातां *sátām*संत *santa*

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lú*, to cut, अलाविष्मं *álavisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmepada. लू *lú*, अलविषि *álavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिष्मं *abodhisham*; Âtm. अबोधिषि *abodhishi*.

The vowel औ a, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kay*, to sound, अकाणिष्मं *ákānišam* or अकाणिष्मं *ákānišam* (Pāṇ. VII. 2, 7); Âtm. अकणिषि *ákāniši*.

* Except औवि *svi*, to swell, अश्वयीत् *asvayit*; जागृ *jágri*, to wake, अजागरीत् *ajágari* (Pāṇ. VII. 2, 5). और्नु *urnu*, to cover, may or may not take Vṛiddhi; और्नुवित् *aurnuvit*, or और्नावित् *aurnāvit*, or और्नावित् *aurnāvit* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; अल् *jval*, to burn, अज्ञालीत् *ájvalīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह्व *h*, म् *m*, य् *y*, the roots खण् *kshāṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *ágrahīt*; स्यम् *syam*, to sound, अस्यमीत् *ásyamīt*; अय् *vyay*, to throw, अवयीत् *ávyayit*; खण् *kshāṇ*, to hurt, अक्षणीत् *ákshāṇīt*; श्वस् *śvas*, to breathe, अश्वसीत् *áśvasit*; अन्य् *ánay*, to minish, अन्यीत् *áñayit*; रग् *rag*, to suspect, अरगीत् *áragīt*. दीर्घि *dīdhi*, to shine, वेचि *veri*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ i: दरिद्रा *daridrā*, अदरिद्रीत् *ádaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुदोधिष्ठ् *bubodhish*; Aor. अबुदोधिष्ठिष्ठं *ábubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद् *bebbidy*; Aor. आत्म. अभेभिदिष्ठि *ábbehidishi*. भू *bhú*, to be; Int. base बोभूय् *bobhúy*; Aor. आत्म. अबोभूयिष्ठि *ábobhúyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिष्ठं *ánamas-y-išam* or अनमसिष्ठं *ánamas-išam*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैप्सं *ákshaipsam*; शि *śi*, अशैषं *áśaisham* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshít* (Pāṇ. VII. 2, 3).

Guṇa in Ātmanepada, if the verb ends in इ, ई ī, उ, ऊ ū (not in औ ?i, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áśeshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kri*, अकृषि *ákrishi*. Final चूरि becomes ईर् *īr*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैप्तं *ákshaip-tam*, 3. p. dual अक्षैप्तां *ákshaip-tám*, 2. p. plur. अक्षैप्ता *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. आकृथः *ákrithdh*, 3. p. sing. आकृता *ákrita*, of कृ *kri*, आत्म. But from मन्यते *mányate*, अमंस्त *ámamsta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, हे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Ātmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्यत *úpásthi-ta*; उपास्यथातां *úpásthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mi* (*mináti*), to hurt, मि *mi* (*minoti*), to throw, and दी *di*, आत्म., to decay, instead of taking Guṇa, change their final vowels into आ *a* in the Ātmanepada; and ली *li*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mi* and मि *mi*, अमास्त *amásta*; from दी *di*, अदास्त *adásta*; from ली *li*, अलास्त *alásta* or अलेष्ट *aleshta*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Ātmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Ātmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगम्त *agamsta*. The same rule applies to the benedictive Ātmanepada; गसीष्ट *gastiṣṭha* or गंसीष्ट *gamtisṭha*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. vi. p. 102) blames Dr. Kellner for having admitted अमासिष्ठम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *a* takes place wherever there would otherwise have been स्थ् *sth*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *a*, or in diphthongs which take आ *a* as their substitute. This आ *a* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mi*, to hurt, मि *mi*, to throw, and ली *li*, to stick, in taking this form, change likewise their final vowels into आ *a*. Ex. अमासिषं *amāśisham*, I threw, and I hurt; अलासिषं *alāśisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in न् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayāṁśisham*, &c. (Pān. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श्व *s* (as to दृश् *driś*, to see, cf. Pān. III. 1, 47), द्वश् *dhsh*, स्व *s*, ह्व *h*, preceded by any vowel but अ, आ *a*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pān. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *shlish* takes this form only if it means to embrace (Pān. III. 1, 46); अस्लिखत् *aslikshat*. Other verbs, such as पुष् *push* and शुष् *sush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pān. VII. 3, 73), may take in the Âtmanepada

थाः *thāḥ* instead of सथा: *sathāḥ*. वहि *vahi* instead of सावहि *sāvahī*.

ता *ta* — सत् *sata*. ध्वं *dhvam* — सध्वं *sadvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*: 2. p. sing. Âtm. अदुखाः *adugdhāḥ* or अधुक्षाः *adhukshāḥ*.

3. p. sing. Âtm. अदुख्य *adugdha* or अधुक्षत् *adhukshata*.

1. p. dual Âtm. अदुहवहि *aduhvahi* or अधुक्षावहि *adhukshāvahi*.

2. p. plur. Âtm. अधुग्व्यं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,
with intermediate इ *i*.

a. Verbs ending in a vowel; लु *lu*, to cut.

Vṛiddhi in Parasmaipada, Guna in Âtmanepada.

PARASMAIPADA.

1. अलाविषं *álav-išam*

अलाविष्य *álav-išva*

अलाविष्म *álav-išhma*

2. अलावीः *álav-iḥ*

अलाविष्ट *álav-išṭam*

अलाविष्ट *álav-išṭa*

3. अलावीत् *álav-iṭ*

अलाविष्टां *álav-išṭām*

अलाविष्टां *álav-išṭā*

ÂTMANEPAADA.

1. अलविषि *álav-išhi*

अलविष्वहि *álav-išhvahi*

अलविष्महि *álav-išhmahi*

2. अलविष्टाः *álav-išṭhāḥ*

अलविष्टाणं *álav-išṭhātām*

अलविष्टाणं *álav-išṭhātām* or अलविष्टाणं *álav-išṭhātām*

3. अलविष्ट *álav-išṭa*

अलविष्टातां *álav-išṭātām*

अलविष्टातां *álav-išṭātām*

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Ātmanepada.

PARASMAIPADA.

1. अबोधिष्वं *abodh-isham*

2. अबोधीः *abodh-iḥ*

3. अबोधीत् *abodh-it*

अबोधिष्व *abodh-ishva*

अबोधिष्टं *abodh-ishṭam*

अबोधिष्टां *abodh-ishṭām*

अबोधिष्म *abodh-ishma*

अबोधिष्ट *abodh-ishṭa*

अबोधिष्हुः *abodh-ishuh*

ĀTMANEPAADA.

1. अबोधिष्वि *abodh-ishi*

2. अबोधिष्टाः *abodh-ishṭāḥ*

3. अबोधिष्ट *abodh-ishṭa*

अबोधिष्वहि *abodh-ishvahi*

अबोधिष्टायां *abodh-ishṭāhām*

अबोधिष्टातां *abodh-ishṭātām*

अबोधिष्महि *abodh-ishmahi*

अबोधिष्वम् *abodh-ishvam*

अबोधिष्टत *abodh-ishata*

Second Form,

without intermediate इ. i.

c. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अक्षैप्सं *akshaip-sam*

2. अक्षैप्सीः *akshaip-sṭh*

3. अक्षैप्सीत् *akshaip-sṭt*

अक्षैप्स्व *akshaip-sva*

अक्षैप्सं *akshaip-tam* (§ 351)

अक्षैप्सां *akshaip-tām*

अक्षैप्स्म *akshaip-sma*

अक्षैप्स *akshaip-ta*

अक्षैप्सुः *akshaip-suḥ*

ĀTMANEPAADA.

1. अक्षिप्सि *akship-si*

2. अक्षिप्स्ताः *akship-thāḥ*

3. अक्षिप्सम् *akship-ta*

अक्षिप्स्वहि *akship-svahi*

अक्षिप्सायां *akship-sāthām*

अक्षिप्सातां *akship-sātām*

अक्षिप्स्महि *akship-smahi*

अक्षिप्सव्यम् *akship-dhvam*

अक्षिप्सत *akship-sata*

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Ātmanepada.

PARASMAIPADA.

1. अनैषम् *anaisham*

2. अनैषीः *anaishṭh*

3. अनैषीत् *anaishṭt*

अनैष्व *anaishva*

अनैष्टं *anaishṭam*

अनैष्टां *anaishṭām*

अनैष्म *anaishma*

अनैष्ट *anaishṭa*

अनैषुः *anaishuh*

ĀTMANEPAADA.

1. अनेषि *aneshi*

2. अनेष्टाः *aneshṭāḥ*

3. अनेष्ट *aneshṭa*

अनेष्वहि *aneshvahi*

अनेष्टायां *aneshṭāhām*

अनेष्टातां *aneshṭātām*

अनेष्महि *aneshmahi*

अनेष्टव्यम् *aneshdvam*

अनेष्टत *aneshata*

c. Verbs ending in रुर्षि; कृकृषि, to do.

Vṛiddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अकार्ष्म *akársham*

2. अकार्षीः *akárshṭh*

3. अकार्षीत् *akárshṭt*

अकार्ष्व *akárshva*

अकार्ष्टं *akárshṭam*

अकार्ष्टां *akárshṭām*

अकार्ष्म *akárshma*

अकार्ष्ट *akárshṭa*

अकार्षुः *akárshuh*

ÂTMANEPAADA.

1. अकृषि akṛishi	अकृष्वहि akṛishvahi	अकृष्महि akṛishmahi
2. अकृथः akṛithāḥ	अकृषायां akṛisháthám	अकृद्धं akṛidhvam
3. अकृत् akṛita	अकृषात् akṛishátám	अकृषत् akṛishata

d. Verbs ending in आ a; दा dā, to give.

Âtmane pada only; आ a changed into इ i.

ÂTMANEPAADA.

1. अदिषि adishi	अदिष्वहि adishvahi	अदिष्महि adishmahi
2. अदिथः adithāḥ	अदिष्यायां adisháthám	अदिद्धं adidhvam
3. अदित् adita	अदिष्यात् adishátám	अदिष्यत् adishata

e. Verbs ending in अ॒रि॑; स॒रि॑, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ i.

In Âtmane pada the insertion of इ i is optional. (See § 337, II. 4. Pān. VII. 2, 42.)

If इ i is inserted, then Guṇa (§ 348) and optionally lengthening of इ i. (§ 341.)

If इ i is not inserted, then अ॒रि॑ changed to ई॒रि॑. (§ 350.)

PARASMAIPADA.

अस्तारिष्व astárishum, &c., like First Form.

First Form, ÂTMANEPAADA.
with इ i. SINGULAR.

1. अस्तरिष्वि or अस्तरीष्वि astarishi or astarishi	
2. अस्तरिष्वः or अस्तरीष्वः astarishthāḥ or astarishthāḥ	
3. अस्तरिष्वत् or अस्तरीष्वत् astarishṭa or astarishṭa	

DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि astarishvahi or astarishvahi	
2. अस्तरिष्वायां or अस्तरीष्वायां astarisháthám or astarisháthám	
3. अस्तरिष्वात् or अस्तरीष्वात् astarishátám or astarishátám	

PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि astarishmahi or astarishmahi	
2. अस्तरिष्वङ्गं द्वं or अस्तरीष्वङ्गं द्वं astaridhvam-dhvam or astaridhvam-dhvam	
3. अस्तरिष्वत् or अस्तरीष्वत् astarishata or astarishata	

f. Verbs with penultimate अ॒रि॑; स॒रि॑, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmane pada.

PARASMAIPADA.

1. अस्तार्क्षम् asrāksham	अस्तार्क्ष्व asrākshva	अस्तार्क्ष्म asrākshma
2. अस्तार्क्षीः asrākshīḥ	अस्तार्क्ष्याम् asrākshyám	अस्तार्क्ष्या asrākshya
3. अस्तार्क्षीत् asrākshīt	अस्तार्क्ष्यात् asrākshyátám	अस्तार्क्ष्यत् asrākshata

ÂTMANEPAADA.

1. असृष्टि asrīkshi	असृष्ट्वहि asrīkshvahi	असृष्ट्महि asrīkshmahi
2. असृष्टः asrīkshthāḥ	असृष्ट्यायां asrīksháthám	असृष्ट्यं asrīkdhvam
3. असृष्ट् asrīkshṭa	असृष्ट्यात् asrīkshyátám	असृष्ट्यत् asrīkshata

g. Verbs ending in *ह h*; दह *dah*, to burn.

PARASMAIPADA.

1. अधाक्षं *adháksham*
2. अधाक्षीः *adhákshīḥ*
3. अधाक्षीत् *adhákshīt*

- अधाक्षं *adhákshva*
- अदाग्धं *adágdham*
- अदाग्धां *adágdhám*

- अधाक्षम *adhákshma*
- अदाग्ध *adágdha*
- अधाक्षुः *adhákshuḥ*

ĀTMANEPPADA.

1. अधक्षि *adhakshi*
2. अदग्धाः *adagdhāḥ*
3. अदग्ध *adagdha*

- अधक्षव्हि *adhakshvahi*
- अधक्षायां *adhaksháyám*
- अधक्षातां *adhakshátám*

- अधक्षम्हि *adhakshmahi*
- अधग्धव्म *adagdhwam*
- अधक्षत *adhakshata*

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या *yā*, to go.

1. अयासिष्वं *ayásisham*
2. अयासीः *ayásīḥ*
3. अयासीत् *ayásit*

- अयासिष्व *ayásishva*
- अयासिष्टं *ayásishṭam*
- अयासिष्टां *ayásishṭám*

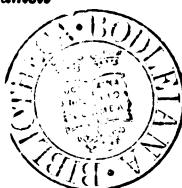
- अयासिष्म *ayásishma*
- अयासिष्टा *ayásishṭa*
- अयासिष्टुः *ayásishuḥ*

नम् *nam*, to bend.

1. अनंसिष्वं *anāṁsisham*
2. अनंसीः *anāṁsīḥ*
3. अनंसीत् *anāṁsit*

- अनंसिष्व *anāṁsishva*
- अनंसिष्टं *anāṁsishṭam*
- अनंसिष्टां *anāṁsishṭám*

- अनंसिष्म *anāṁsishma*
- अनंसिष्टा *anāṁsishṭa*
- अनंसिष्टुः *anāṁsishuḥ*



FIRST AORIST.

Fourth Form.

दिश् *diś*, to show.

PARASMAIPADA.

1. अदिष्वं *adiksham*
2. अदिष्टः *adikshāḥ*
3. अदिष्टत् *adikshat*

- अदिष्वाव *adiksháva*
- अदिष्टं *adikshatam*
- अदिष्टां *adikshatám*

- अदिष्वाम *adiksháma*
- अदिष्टत *adikshata*
- अदिष्टन् *adikshan*

ĀTMANEPPADA.

1. अदिष्वि *adikshi*
2. अदिष्टया: *adikshathdīḥ*
3. अदिष्टत *adikshata*

- अदिष्वाव्हि *adikshávahī*
- अदिष्टायां *adiksháthám*
- अदिष्टातां *adikshátmám*

- अदिष्वाम्हि *adikshádmahi*
- अदिष्टव्म *adikshadhwam*
- अदिष्टत्त *adikshanta*

गुह् *guh*, to hide.

PARASMAIPADA.

1. अघुक्षं *aghuksham*
2. अघुक्षः *aghukshāḥ*
3. अघुक्षत् *aghukshat*

- अघुक्षाव *aghuksháva*
- अघुक्षतं *aghukshatam*
- अघुक्षतां *aghukshatám*

- अघुक्षाम *aghuksháma*
- अघुक्षता *aghukshata*
- अघुक्षन् *aghukshan*

B b

ÂTMANE PADĀ.

1. अघुक्षि aghukshi अघुक्षावहि aghukshávahi or अगृह्णहि aguhvahi अघुक्षामहि aghukshámahi
2. अघुक्षाः: aghukshatháḥ or अगृदा: agúdháḥ अघुक्षार्थां aghuksháthám अघुक्षर्थं or अगृदृँ¹
3. अघुक्षत् aghukshata or अगृद् agúdha अघुक्षात् aghukshátám अघुक्षं aghukshanta

It may also follow the First Form, अगृहिषं agúhisham and अगृहिषि agúhishi.
(§ 337, I. 1.)

लिह lih, to smear.

PARASMAIPADA.

1. अलिक्षम् aliksham अलिक्षाव aliksháva अलिक्षाम् aliksháma
2. अलिक्षः: alikshah अलिक्षत् alikshatam अलिक्षत् alikshata
3. अलिक्षत् alikshat अलिक्षतां alikshatám अलिक्षन् alikshan

ÂTMANE PADĀ.

1. अलिक्षि alikshi अलिक्षावहि alikshávahi or अलिह्वहि alihvahi अलिक्षामहि alikshámahi
2. अलिक्षाः: alikshatháḥ or अलीदा: alidháḥ अलिक्षार्थां aliksháthám अलिक्षर्थं or अलीदृँ²
3. अलिक्षत् alikshata or अलीद् alidha अलिक्षात् alikshátám अलिक्षं alikshanta

दुह duh, to milk.

PARASMAIPADA.

अधुक्षम् adhuksham, &c.

ÂTMANE PADĀ.

1. अधुक्षि adhukshi अधुक्षावहि adhukshávahi or अदुह्वहि aduhvahi अधुक्षामहि adhukshámahi
2. अधुक्षाः: adhukshatháḥ or अदुग्धाः: adugdháḥ अधुक्षार्थां adhuksháthám अधुक्षर्थं or अपुर्खं³
3. अधुक्षत् adhukshata or अदुग्ध अदुग्ध adugdha अधुक्षात् adhukshátám अधुक्षं adhukshanta

दिह dih, to anoint.

PARASMAIPADA.

अधिक्षम् adhiksham, &c.

ÂTMANE PADĀ.

1. अधिक्षि adhikshi अधिक्षावहि or अदिह्वहि⁴ अधिक्षामहि adhikshámahi
2. अधिक्षाः: or अदिग्धाः⁵ अधिक्षार्थां adhiksháthám अधिक्षर्थं or अधिग्रहं⁶
3. अधिक्षत् or अदिग्ध⁷ अधिक्षात् adhikshátám अधिक्षं adhukshanta

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ a, like those of the Tud form.

¹ aghukshadhwam or aguhúdhvam.

² alikshadhwam or alidhvwam.

³ adhukshadhwam or adhugdhvam.

⁴ adhikshávahi or adihvahi.

⁵ adhikshatháḥ or adigdháḥ.

⁶ adhikshadhwam or adhigdhvam.

⁷ adhikshata or adigdha.

सिच् *sich*, to sprinkle. Pres. सिचामि *siñchámi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

१. असिचं <i>asicham</i>	असिचाव <i>asicháva</i>	असिचाम <i>asicháma</i>
२. असिचः <i>asichaḥ</i>	असिचतं <i>asichatam</i>	असिचत <i>asichata</i>
३. असिचत् <i>asichat</i>	असिचतां <i>asichatám</i>	असिचन् <i>asichan</i>
	ÂTMANE PADĀ.	
१. असिचे <i>asiche</i>	असिचावहि <i>asichávahi</i>	असिचामहि <i>asichámaḥi</i>
२. असिचथा: <i>asichathāḥ</i>	असिचेयां <i>asichethám</i>	असिचध्यं <i>asichadhvam</i>
३. असिचता <i>asichata</i>	असिचेतां <i>asichetám</i>	असिचंत <i>asichanta</i>

हे *hve*, to call. Pres. अहयामि *ahvayámi*; Impf. अहवयं *ahvayam*; General base हूँ *hū*.

PARASMAIPADA.

१. अहं <i>ahvam</i>	अहाव <i>ahváva</i>	अहाम <i>ahváma</i>
२. अहः <i>ahvah</i>	अहतं <i>ahvatam</i>	अहत <i>ahvata</i>
३. अहत् <i>ahvat</i>	अहतां <i>ahvatám</i>	अहन् <i>ahvan</i>
	ÂTMANE PADĀ.	
१. अहे <i>ahve</i>	अहावहि <i>ahvávahi</i>	अहामहि <i>ahvámaḥi</i>
२. अहथा: <i>ahvathāḥ</i>	अहेयां <i>ahvethám</i>	अहध्यं <i>ahvadhvam</i>
३. अहत <i>ahvata</i>	अहेतां <i>ahvetám</i>	अहंत <i>ahvanta</i>

§ 364. Roots ending in आ *a*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह *hva*, Aor. अहं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. श्वं *śvam*. Roots ending in औ *ri*, and the root दृश् *driś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: मृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद *skand*, to step, अस्कंद *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अवाचं *avavacham*); अपतं *apatam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपतं *apapatam*); जनेशं *aneśam*, I perished, Kāś. on Pāṇ. VI. 4, 120 (possibly for जननशं *ananaśam*); अशिषं *asisham*, I ordered, from शास् *śás*; आस्यं *āsthām*, I threw, from आस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्यं *āsthām*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अहं *ahvam*), in Par., and optionally in Âtm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुष्टादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73–136), शुतादि *shutādi*, beginning with शुत् *dyut* (Dh. P. 18), and those marked by a technical ल् *li*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs श्रृं *sri*, to go, शास् *sās*, to order, and शृं *śri*, to go (*आरं śram*), in Par. and Ātm. (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). अभिदृ॒ अभिदृ॒ *abhidat* or अभैत्सीत् *abhaitsit*.

Optionally, जृ॑ *jṛi*, to fail, स्तंभ् *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तम्भीत् *astambhit*), मुच् *mruch*, to go (अमुचत् *amruchat* or अमोचीत् *amrochit*), मुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुच् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुचीत् *agluñchit*), विच् *svi*, to grow (irregularly अव्यात् *asvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in आ॑ *ā*, इ॑ *e*, ओ॑ *o*, which take this form of the second aorist in the Parasmaipada; also भू॑ *bhū*, to be. They retain throughout the long final vowel, except before the उः *uh* of the 3rd pers. plur., before which the final आ॑ *ā* is rejected. In the Ātmanepada these verbs in आ॑ *ā* take the Second Form of the first aorist, and change आ॑ *ā* to इ॑ *e*:

दा॑ *dā*, to give. Pres. ददामि *daddmi*; Impf. अददां *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adáva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāh</i>	अदातं <i>adátam</i>	अदाता <i>adáta</i>
3. अदात् <i>adāt</i>	अदातां <i>adáttam</i>	अदुः <i>aduh</i>

भू॑ *bhū*, to be. Pres. भवामि *bhavámi*; Impf. अभवं *abhavam*.

PARASMAIPADA.

1. अभूवं <i>abhúvam</i> *	अभूव <i>abhúva</i>	अभूम <i>abhúma</i>
2. अभूः <i>abhūh</i>	अभूतं <i>abhútam</i>	अभूता <i>abhúta</i>
3. अभूत् <i>abhút</i>	अभूतां <i>abhúttam</i>	अभूवन् <i>abhúvan</i>

Verbs which take this form are,

गा॑ *gā*, to go; दा॑ *dā*, to give; धा॑ *dhā*, to place; पा॑ *pā*, to drink; स्था॑ *sthā*, to stand; दे॑ *de*, to guard; दो॑ *do*, to cut; भू॑ *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, आ॑ *ghrā*, to smell; धे॑ *dhe*, to drink; शो॑ *so*, to sharpen; छो॑ *chho*, to cut; सो॑ *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers. sing. Ātm. in आ॑: *thāh* and न॑ *ta*, before which the final nasal is rejected. नन् *tan*, to stretch; Aor. अतनिष्ठ *atanishṭha* or अतत *atata*; अतनिष्ठाः *atanishṭhāḥ* or अतथाः *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Ātmanepada forms of the second aorist, or of the first aorist II, with loss of initial श् *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in अय् *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अश्वि^१ *s̥vi*, to go, अद्रु^२ *dru*, to run, अस्रु^३ *sr̥u*, to flow, अकम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अशिश्रियत् *as̥is̥riyat*.

Optionally, अश्वि^१ *s̥vi*, to grow, अधे^४ *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364, (or अधात् *adhāt* or अधासीत् *adhāst̥*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्रियत् *as̥is̥riyat*, he went. अदुद्रुवत् *adudruvat*, he ran. असुस्रुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अशिश्रियत् *as̥is̥riyat*, he grew; also Sec. Aor. अस्वत् *as̥vat* and First Aor. अस्वयीत् *as̥vayīt* (Pāṇ. III. 1, 49).

अहे^५ *hve*, to call, forms its Aor. Caus. अज्ञहवत् *ajñahavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ á to अ a; ए e to इ i; ओ o to उ u; अर्, आर् *ār*, to अर् *ri*; ईर् *īr* to अर् *ri*. (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amīmadam*.)

भेदयति *bhedayati* — — बिहृ *bhid*, (Aor. अबीभिदं *abibhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आा, ई॒, ए॑, ए॒, ओ॑, ओ॒, औ॑ au are represented in the reduplicative syllable by अ॒, इ॒, इ॑, इ॒, उ॒, उ॒, उ॒†.

मालयति *mālayati*, अमालं *amamālam*. टीकयति *tīkayati*, अटिटीकं *aṭiṭikam*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ a, इ i, उ u, अर् *ri*. Here the tendency is to make the reduplicated base, with the augment, either -॒-॒ or ॒॒-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. अममालं *amamālat*; शास् *sās*, Caus. शासयति *sāsayati*, he punishes, Red. Aor. अशासासत् *asāsāsat*.

Those with technical अर् *ri*: आध् *bādh*, to hurt; Caus. आधयति *bādhayati*; Aor. अबाधत् *ababādhat*.

भाज् *bhrāj*, to shine, भास् *bhās*, to shine, भाष् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीड् *pīd*, to vex, shorten their vowel optionally. Ex. भाज् *bhrāj*; अबधाजत् *ababhrājat* or अबिधाजत् *abibhrājat* (§ 374).

† अषेष्य *veshṭay*, to surround, अषेष्य *cheshṭay*, to move, take either इ i or अ a in the reduplicative syllable; अवेष्यत् *avaveshṭat* or अविवेष्यत् *aviveshṭat*. अोतय् *dyotay*, to lighten, takes इ i; अदियुत् *adidyutat*.

long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ a, इ i, उ u, औ ri are represented in the reduplicative syllable by अ a or इ i, इ i, उ u, इ i; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ० - ०.

पच् pach, to cook, पाचयति pachayati; अपीपचत् ápípachat*.

भिद् bhid, to cut, भेदयति bhedayati; अबीभिदत् ábibhidat.

मुद् mud, to rejoice, मोदयति modayati; अमूदत् ámūmudat.

वृत् vrit, to exist, वर्तयति vartayati; अवृतत् ávivritat.

मृज् mrij, to cleanse, मार्जयति mārjyayati; अमीमृजत् ámīmrijat.

कृत् krít, to praise, कीर्तयति kírtayati; अवीकृतत् áchíkritat†.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् tyaj, to leave, त्याजयति tyájyayati; अतित्यजत् átityajat.

धार् bhráj, to shine, धारयति bhrájyayati; अवधारत् ábibhrajat.

क्षेप् kship, to throw, क्षेपयति kshepáyayati; अच्छिक्षिपत् áchikshipat.

च्युत् chyut, to fall, च्योतयति chyotáyayati; अच्चुतत् áchuchyutat.

सृत् svri, to sound, स्वारयति sváráyayati; अस्स्वरत् ásisvarat.

2. ० ० - .

रक्ष् raksh, to protect, रक्षयति raksháyayati; अररक्षत् árarakshat‡.

भिक्ष् bhiksh, to beg, भिक्षयति bhiksháyayati; अविभिक्षत् ábibhikshat.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच् prachh, to ask, प्रच्छयति prachcháyayati; अप्रच्छत् ápaprachchhat.

स्कंद् skand, to step, स्कंदयति skandáyayati; अच्चस्कंदत् áchaskandat.

§ 377. Roots with radical औ ri or औ r̥i, followed by a consonant, may optionally take the ० - ० or ० ० - forms.

* गणय् ganay and कथय् kathay take इ i or अ a optionally; अनीगणत् ájiganañ or अनगणत् ájaganat.

† The following verbs take अ a instead of इ i or ई e in the reduplicative syllable of the aorist in the causative:

सृ smri, दृ dři, त्वर् tvar, प्रथ् prath, चह् mrād, सृ stri, स्पश् spaś.

सृ smri; Caus. स्मारयति smáráyayati; Aor. अस्मारत् ásasmarat.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् av, (the Guṇa of उ, ऊ ū,) in the desiderative by उ u, take उ u instead of इ i in the reduplicated aorist:

नुnu; Caus. नावयति náváyayati; Des. नुनावयिषति núnávayishati; Aor. of Caus. अनूनवं ánúnavam.

‡ Radical अ a is reduplicated by अ a if the root ends in a double consonant.

पृत् *vrit*, to be, वर्तयति *vartayati*; अवीपृत् *ávivritat* or अववर्तत् *áavartat*. (Pāṇ. VII. 4, 7.)
 मृत् *mrij*, to cleanse, मार्जयति *márjayati*; अमीमृजत् *ámimrijat* or अममार्जत् *ámamárjat*.
 कृत् *krit*, to praise, कीर्तयति *kirtayati*; अचीकृत् *áchikrītat* or अचिकीर्तत् *áchikírtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *as* forms the Caus. आशय *ásáy*. This after throwing off श्य् *ay*, and shortening the vowel, becomes अश् *as*; this reduplicated, अशिश् *as-is*; and lastly, with augment and termination, आशिशं *ás-is-am*.

In the same manner, आचिचं *árchicham*, आ॒चि॒जनं *aúbjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pā*, to drink, which forms its causal aorist as अपीप्यत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pāṇ. VII. 4, 4.

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrā*, to smell, which forms its causal aorist as अजिग्निपत् *ájighripat* or अजिघ्रपत् *ájighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्रयं <i>ásisrayam</i>	अशिश्रयाव् <i>ásisraydvā</i>	अशिश्रयाम् <i>ásisrayáma</i>
2. अशिश्रयः <i>ásisrayah</i>	अशिश्रयतं <i>ásisrayatam</i>	अशिश्रयत् <i>ásisrayata</i>
3. अशिश्रयत् <i>ásisrayat</i>	अशिश्रयतां <i>ásisrayatám</i>	अशिश्रयन् <i>ásisrayan</i>

ÂTMANE PADĀ.

1. अशिश्रये <i>ásisraye</i>	अशिश्रयावहि <i>ásisrayávahī</i>	अशिश्रयामहि <i>ásisrayádmahi</i>
2. अशिश्रययाः <i>ásisrayathāḥ</i>	अशिश्रयेणां <i>ásisrayethám</i>	अशिश्रयेण्व <i>ásisrayadhvam</i>
3. अशिश्रयत् <i>ásisrayata</i>	अशिश्रयेतां <i>ásisrayetám</i>	अशिश्रयंत् <i>ásisrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *a*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.

1. इष्यामि *ishyámi*
2. इष्यति *ishyásti*
3. इष्यति *ishyáti*

DUAL.

- इष्यावः *ishyávah*
- इष्यथः *ishyáthaḥ*
- इष्यातः *ishyátaḥ*

PLURAL.

- इष्यामः *ishyámaḥ*
- इष्यथा *ishyáthā*
- इष्यति *ishyánti*

ĀTMANE PADĀ.

1. इष्ये *ishyé*
2. इष्यते *ishyáste*
3. इष्यते *ishyáte*

- इष्यावहे *ishyávahē*
- इष्यथे *ishyáthaḥē*
- इष्यते *ishyátaḥē*

- इष्यामहे *ishyámahe*
- इष्यधवे *ishyádhve*
- इष्यते *ishyánte*

The cases in which the इ *i* of इष्यामि *ishyámi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *i*, see § 340. On the change of श *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyámi*) and § 345 (*márkshyámi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *a*; गै *gai*, to sing, गास्यामि *gásyámi*, &c.
2. Final इ *i* and ई *i*, उ *u*, ऊ *ū*, रु *ri* and चु *ri*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyámi*; भू भु, भविष्यामि *bhavishyámi*; कु *kri*, करिष्यामि *karishyámi*; दृ *dri*, to tear, दरिष्यामि *darishyámi* or दरीष्यामि *daríshyámi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyámi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, चु *ri*, prosodically short, take Guṇa; चु *ri* becomes शू *ir*; बुधु *budh*, बोधिष्यामि *bodhishyámi*; भिद् *bhid*, भेत्स्यति *bhetṣyáti*.

बुध् *budh*, to know,
with intermediate इः.

PARASMAIPADA.

DUAL.

SINGULAR.

1. बोधिष्यामि *bodhishyámi*
2. बोधिष्यसि *bodhishyásí*
3. बोधिष्यति *bodhishyáti*

1. बोधिष्ये *bodhishyé*
2. बोधिष्यसे *bodhishyáse*
3. बोधिष्यते *bodhishyáte*

PLURAL.

- बोधिष्यामः *bodhishyámaḥ*
- बोधिष्यथः *bodhishyáthaḥ*
- बोधिष्यतः *bodhishyátaḥ*

ÂTMANE PADĀ.

- बोधिष्यावहे *bodhishyávahē*
- बोधिष्येथे *bodhishyétha*
- बोधिष्येते *bodhishyéte*

- बोधिष्यामहे *bodhishyámahe*
- बोधिष्यध्वे *bodhishyádhve*
- बोधिष्यांते *bodhishyánte*

इ॒ i, to go,
without intermediate इ॒ i.

PARASMAIPADA.

- एष्यामि *eshyámi*
- एष्यसि *eshyásí*
- एष्यति *eshyáti*

- एष्ये *eshyé*
- एष्यसे *eshyáse*
- एष्यते *eshyáte*

- एष्यामः *eshyámaḥ*
- एष्यथः *eshyáthaḥ*
- एष्यतः *eshyátaḥ*

ÂTMANE PADĀ.

- एष्यावहे *eshyávahē*
- एष्येथे *eshyétha*
- एष्येते *eshyéte*

- एष्यामहे *eshyámahe*
- एष्यध्वे *eshyádhve*
- एष्यांते *eshyánte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ॒ i.

PARASMAIPADA.

DUAL.

SINGULAR.

- अबोधिष्यं *ábodhishyam*
- अबोधिष्यः *abodhishyāḥ*
- अबोधिष्यत् *abodhishyat*

- अबोधिष्ये *ábodhishye*
- अबोधिष्यथः *abodhishyathāḥ*
- अबोधिष्यत *abodhishyata*

PLURAL.

- अबोधिष्याम *abodhishyáma*
- अबोधिष्यत *abodhishyata*
- अबोधिष्यन् *abodhishyan*

ÂTMANE PADĀ.

- अबोधिष्यावहि *abodhishyávahi*
- अबोधिष्येथां *abodhishyethám*
- अबोधिष्येतां *abodhishyetám*

- अबोधिष्यामहि *abodhishyámaḥi*
- अबोधिष्यध्वं *abodhishyadhvam*
- अबोधिष्यांत *abodhishyanta*

इ॒ i,
without intermediate इ॒ i.

PARASMAIPADA.

- ऐश्यं *aíshyam*
- ऐश्यः *aishyásí*
- ऐश्यत् *aishyat*

- ऐश्याव *aishyáva*
- ऐश्यतं *aishyatam*
- ऐश्यतां *aishyatám*

- ऐश्याम *aishyáma*
- ऐश्यत *aishyata*
- ऐश्यन् *aishyan*

c c

ÂTMANE PADĀ.

१. रेष्ये aishye	रेष्यावहि aishyāvahī	रेष्यामहि aishyāmahi
२. रेष्याः aishyathāḥ	रेष्येणां aishyethāṁ	रेष्यव्यं aishyadvam
३. रेष्यत् aishyata	रेष्येतां aishyetāṁ	रेष्यतं aishyanta

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

१. इतास्मि itāsmi	इतासः itāsvahī	इतास्मः itāsmahī
२. इतासि itāsi	इतास्यः itāsthahī	इतास्य itāstha
३. इता itā	इतारौ itārau	इतारः itārah

ÂTMANE PADĀ.

१. इताहे itāhe	इतास्वाहे itāsvahē	इतास्माहे itāsmahē
२. इतासे itāse	इतासाधे itāsādhe	इताध्वे itādhvē
३. इता itā	इतारौ itārau	इताराहे itārahē

These terminations are clearly compounded of ता tā (base त्रि tri), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् as, to be. There is, however, with regard to ता tā, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ i or ई ī, see § 331 seq.
On the strengthening of the radical vowel, see § 382.

बुध् budh, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
१. बोधितास्मि bodhitāsmi	बोधितासः bodhitāsvahī	बोधितास्मः bodhitāsmahī
२. बोधितासि bodhitāsi	बोधितास्यः bodhitāsthahī	बोधितास्य itāstha
३. बोधिता bodhitā	बोधितारौ bodhitārau	बोधितारः bodhitārah

ÂTMANE PADĀ.

१. बोधिताहे bodhitāhe	बोधितास्वाहे bodhitāsvahē	बोधितास्माहे bodhitāsmahē
२. बोधितासे bodhitāse	बोधितासाधे bodhitāsādhe	बोधिताध्वे bodhitādhvē
३. बोधिता bodhitā	बोधितारौ bodhitārau	बोधिताराहे bodhitārahē

इ i,

without intermediate इ i.

PARASMAIPADA.

१. एतास्मि etāsmi	एतासः etāsvahī	एतास्मः etāsmahī
२. एतासि etāsi	एतास्यः etāsthahī	एतास्य itāstha
३. एता etā	एतारौ etārau	एतारः etārah

ÂTMANE PAD A.

1. एताहे etāhe
2. एतासे etāse
3. एता etā

- एतास्वाहे etāsvahe
- एतासाधे etāsādhe
- एतारौ etārau

- एतास्महे etāsmahē
- एताध्वे etādhvē
- एतारः etārah

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् s before the personal terminations. In the Parasmaipada this स् s stands between the या yā of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing.. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
yām, yāh, yāt, yāva, yātam, yātām, yāma, yāta, yūḥ, we have

Ben. यासं, याः, यात्, यास, यातं, यातां, याम, यात, यासुः.
yāsam, yāh, yāt, yāsva, yāstam, yāstām, yāsma, yāsta, yāsuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या yā, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या yā. In याः yāh and यात् yāt we have contractions of यासस् yāss and यात्स् yāst. In the Veda the 3rd pers. sing. is याः yāh. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73–74.)

In the Âtmane pada the स् s stands before the terminations of the optative, e.g. सीय sīya instead of ईय īya. Besides this, the personal terminations originally beginning with त् t or थ् th take an additional स् s. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयातं, ईमहि, ईधं, ईत्,
īyā, īthāh, ītā, īvahi, īyāthām, īyātām, īmdhi, īdhvām, īrān, we have
Ben. सीय, सीषाः, सीष, सीवहि, सीयासं, सीयात्सं, सीमहि, सीधं, सीरन्.
styā, stishāh, stishā, stvāhi, styāsthām, styāstām, stmdhi, stdhvām, strān.

The benedictive in the Âtmane pada is really an optative of the first aorist. Thus from भू भुह्, Aor. अभविष्य abhavishi, Ben. भविष्यत् bharishkya; from स्तु stu, Opt. Âtm. स्तुषीत् stuvīta, Aor. अस्तोष astoshā, Ben. स्तोषीष stoshishā; from क्री krī, Opt. Âtm. क्रीणीरन् krīñiran, Aor. अक्रेषत् akreshata, Ben. क्रेषीरन् kreshīran.

§ 386. Verbal bases ending in अय् ay (Chur, Caus. Denom. &c.) drop अय् ay before the terminations of the benedictive Par.: चोरय् choray, Ben. चोर्यासं choryāsam; but in Âtm. चोरयिष्यीय chorayishkya. Denominative bases in य् y drop य् y in the Ben. Par.: पुत्रीय् putry, Ben. पुत्रीयासं putryāsam; but in Âtm. पुत्रीयिष्यीय putryishkya.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmane pada to the strengthening forms (§ 344). Hence from चित् chit, Par. चित्यासं chityāsam, Âtm. चेतिष्यीय chetishkya.

§ 388. The benedictive Parasmaipada never takes intermediate इ i. The benedictive Âtmane pada generally takes intermediate इ i. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, औ ri. Final इ i and उ u, before the य् y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि chi, to gather; Ben. चीयात् chiyát; Pass. चीयते chiyáte; Int. चेचीयते chechtyáte.

Final औ ri is changed to रि ri. (Pāṇ. VII. 4, 28.)

कृ kri, to do; Ben. क्रियात् kriyát; Pass. क्रियते kriyáte. (The Intensive has चेक्रियते chekriyáte, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final औ ri is actually strengthened by Guṇa, and appears as अर् ar. (Pāṇ. VII. 4, 29.)

स्मृ smṛi, to remember; Ben. स्मर्यात् smaryát; Pass. स्मर्यते smaryáte; Int. सास्मर्यते sásmaryáte.

Also in गृ ri, to go; Ben. गर्यात् aryát; Pass. गर्यते aryáte; Int. अरार्यते aráryáte.

Final औ ri is changed to ईर् ir, and, after labials, to ऊर् ur.

स्त्रृ stṛi, to stretch; Ben. स्त्रीयात् sttryát; Pass. स्त्रीयते sttryáte; Int. तेस्त्रीयते testtryáte.

पूर् pri, to fill; Ben. पूर्यात् púryát; Pass. पूर्यते púryáte; Int. पोपूर्यते popúryáte.

Exceptions: शी si is changed to शय् śay.

शी si, to lie down; (Ben. श्वयात् śayyát does not occur, because the verb is Ātmanepadīn);

Pass. शाश्वयते śayyáte; Int. शाश्वयते śásayyáte. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् iyát; but समियात् samiyát. (Pāṇ. VII. 4, 24.)

जह् uh, to understand, after prepositions, is shortened to जह् uh. (Pāṇ. VII. 4, 23.)

Ben. जस्यात् uhyát; Pass. जस्यते uhyáte.

Ben. समुस्यात् samuhyát; Pass. समुस्यते samuhýáte.

§ 391. The following roots may or may not drop their final न् n, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् jan, to beget; Ben. जायात् jáyát or जन्यात् janyát; Pass. जायते jáyáte or जन्यते janyáte; Int. जाजायते jajáyáte or जंजन्यते jañjanyáte.

सन् san, to obtain; Ben. सायात् sáyát or सन्यात् sanyát; Pass. सायते sáyáte or सन्यते sanyáte; Int. सासायते sásayáte or संसन्यते samsanyáte.

खन् khan, to dig; Ben. खायात् kháyát or खन्यात् khanyát; Pass. खायते kháyáte or खन्यते khanyáte; Int. चाखायते chákhyáte or चंखन्यते chañkhanyáte.

In the passive only, तन् tan, to stretch; Ben. तन्यात् tanyát; Pass. तायते tányáte or तन्यते tanyáte; Int. तंतन्यते tantanyáte.

§ 392. According to a general rule, roots ending in ऐ ai and औ o change their final diphthong in the general tenses into आ ā: ध्यै dyai, ध्यायते dyhýáte. Roots ending in आ a retain it: पापा pā, पायते páyáte, he is protected. But the following roots change their final vowel into ई ē in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called शु*ghu** , and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyáte</i>	देदीयते <i>dediyáte</i>	देयात् <i>deyát</i>	प्रदाय <i>praddya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyáte</i>	मेमीयते <i>memiyáte</i>	मेयात् <i>meyát</i>	प्रमाय <i>pramáya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthīyáte</i>	तेष्ठीयते <i>teshīthiyáte</i>	स्थेयात् <i>stheyát</i>	प्रस्थाय <i>prastháya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyáte</i>	जेगीयते <i>jegiyáte</i>	गेयात् <i>geyát</i>	प्रगाय <i>pragáya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyáte</i>	पेपीयते <i>pepiyáte</i>	पेयात् <i>peyát</i>	प्रपाय <i>prapáya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyáte</i>	जेहीयते <i>jehīyáte</i>	हेयात् <i>heyát</i>	प्रहाय <i>praháya</i>
सो <i>so</i> , to finish	सीयते <i>sīyáte</i>	सेसीयते <i>seshyáte</i>	सेयात् <i>seyát</i>	प्रसाय <i>prasáya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pān. III. 4, 104), passive, participle, and gerund. (Pān. VI. I, 15.)

वच् *vach*, to speak; स्वप् *svap*‡, to sleep; वश् *vas* (Pān. VI. I, 20), to wish; and the यजादि *yajddi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyát*; Pass. उच्यते *uchyáte*; Part. उक्तः *uktáh*; Ger. उक्ता *uktvá*.

The यजादि are, (23, 33–41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye*||, to cover; ह्वे *hve*||, to call; वद् *vad*, to speak; श्वि *svi*||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pān. VI. I, 16.)

यह् *grah*, to take; ज्या *jyd*, to fail; अथ् *vyadh*, to pierce; अथ् *vyach*, to surround; व्रश् *vrash*, to cut; प्रछ् *prachh*, to ask; भर्ज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

यह् *grah*; Ben. गृह्यात् *grihyát*; Pass. गृह्यते *grihyáte*; Part. गृहीतः *grihitáh*; Ger. गृहीता *grihitvá*; Int. जरीगृह्यते *jarigrihyáte*.

§ 395. शास् *sás*, to rule, substitutes शिष् *sish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pān. VI. 4, 34.)

Ben. शिष्यात् *sishyát*; Pass. शिष्यते *sishyáte*; Part. शिष्टः *sishṭáh*; Ger. शिष्टा *sishṭvá*; Aor. अशिष्यत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pān. VI. 4, 24). Thus

* This term comprises the six roots दुदान्, दाण्, दो, देक्, दुधान्, and खेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dáti*, he cuts, and दायति *dáyati*, he cleans (Pān. I. I, 20). Hence दीयते *dīyate*, it is given; but दायते *dáyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pān. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyát* or ग्लायात् *gláyát*. स्था *khyd*, to call; स्थायात् *khyáyát* or स्थेयात् *khyeyát*.

‡ स्वप् *svap*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pān. VI. I, 18). असुषुप्तः *asúshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pān. VI. I, 19); सोषुप्यते *soshupyáte*, सेसिम्यते *sesimyáte*, वेवीयते *vevīyáte*. श्वि *svi* takes Samprasāraṇa optionally in the intensive (Pān. VI. I, 30); शोश्यते *śosuyáte* or शेष्वीयते *śeviyáte*. ह्वे *hve* forms Int. जोहूयते *johuyáte* (Pān. VI. I, 33). In the intensive चाय् *cháy* forms चेकीयते *chekiyáte* (Pān. VI. I, 21); चाय् *pyáy*, पेपीयते *pepiyáte* (Pān. VI. I, 29).

from संस *srains*, Part. स्रस्तः *sraṣṭāḥ*, Pass. स्रस्यते *sraṣyātē*, Ben. स्रस्यात् *sraṣyāt*, Ger. स्रस्या *sraṣ्यā*, Int. सनीस्रस्यते *sanīsraṣyātē*, Aor. अस्रसत् *āsrasat*; from रंज *rañj*, Ben. रज्यात् *rajyāt*, Pass. रज्यते *rajyātē*, Part. रक्तः *raktāḥ*, Ger. रक्ता *raktvā* (or रक्ता *rakntvā*, Pāṇ. vi. 4, 32).

§ 396. With regard to the benedictive Ātm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Ātm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, चूर्ण *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final चूर्ण *ri*, too, remains unchanged, and चूर्ण *ri* becomes ईर् *ir*, or, after labials, ऊर् *ūr*. लिप् *kship*, to throw, लिप्सीय *kshipsiyā*; पूर् *pṛi*, to fill, पूर्षीय *pūrshiyā*.

Benedictive.

PARASMAIPADA.

१. चुधासं <i>budhyāsam</i>	चुधास्त् <i>budhyāsva</i>	चुधास्म <i>budhyāsma</i>
२. चुधाः <i>budhyāḥ</i>	चुधास्तं <i>budhyāstam</i>	चुधास्ता <i>budhyāsta</i>
३. चुधात् <i>budhyāt</i>	चुधास्तां <i>budhyāstām</i>	चुधासुः <i>budhyāsuḥ</i>

ĀTMANE PADĀ.

१. चोधिष्ठीय <i>bodhishtyā</i>	चोधिष्ठीवहि <i>bodhishtvāhi</i>	चोधिष्ठीमहि <i>bodhishtmāhi</i>
२. चोधिष्ठीहाः <i>bodhishtihāḥ</i>	चोधिष्ठीयास्त्वं <i>bodhishtiyāsthvām</i>	चोधिष्ठीध्वं <i>bodhishtidhvām</i>
३. चोधिष्ठीर्ण <i>bodhishtihā</i>	चोधिष्ठीयास्तां <i>bodhishtiyāstām</i>	चोधिष्ठीर्ण <i>bodhishtirām</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Ātmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yā* to the root. This य *yā* is added in the same manner as it is in the Div verbs, so that the Ātmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Ātm. नस्ते *nāhyate*, he binds; Pass. नस्ते *nahyātē*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *yā* of the passive.

चोधय् *bodhāy*, to make one know; चोध्यते *bodh-yātē*, he is made to know.

चोरय् *chorāy*, to steal; चोर्यते *chor-yātē*, he is stolen.

Intensive bases ending in य *y* retain their य *y*, to which the य *yā* of the passive is added without any intermediate vowel.

लोलूय् *lolāy*, to cut much; लोलूय्यते *lolāyyātē*, he is cut much.

Intensive bases ending in य् y, preceded by a consonant, drop their य् y.

वेभिद्य् *bebbidy*, to sever; वेभिद्यते *bebbidyáte*, it is severed.

दीर्घी *dídhī*, to shine, वेची *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीर्घी *dídhī*, दीर्घते *dídhýáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.

Pres.	भूये <i>bhúyé</i>
Impf.	अभूये <i>ábhúye</i>
Opt.	भूयेय <i>bhúyéya</i>
Imp.	भूयै <i>bhúyai</i>

2.

भूयसे <i>bhúyásé</i>
अभूयथाः <i>ábhúyatháḥ</i>
भूयेषाः <i>bhúyétháḥ</i>
भूयस्त <i>bhúyásva</i>

3.

भूयते <i>bhúyáte</i>
अभूयतः <i>ábhúyatá</i>
भूयेत <i>bhúyéta</i>
भूयतां <i>bhúyátám</i>

DUAL.

Pres.	भूयावहे <i>bhúyávahé</i>	भूयेषे <i>bhúyéthe</i>	भूयेते <i>bhúyéte</i>
Impf.	अभूयावहि <i>ábhúyávahi</i>	अभूयेषां <i>ábhúyetháṁ</i>	अभूयतां <i>ábhúyatám</i>
Opt.	भूयेवहि <i>bhúyévahí</i>	भूयेयाणां <i>bhúyéyátháṁ</i>	भूयेयातां <i>bhúyéyátám</i>
Imp.	भूयावहै <i>bhúyávahai</i>	भूयेषां <i>bhúyétháṁ</i>	भूयेतां <i>bhúyétám</i>

PLURAL.

Pres.	भूयामहे <i>bhúyámahe</i>	भूयसे <i>bhúyádhe</i>	भूयते <i>bhúyánte</i>
Impf.	अभूयामहि <i>ábhúyámahi</i>	अभूयध्वं <i>ábhúyadhwam</i>	अभूयतं <i>ábhúyanta</i>
Opt.	भूयेमहि <i>bhúyémahi</i>	भूयेध्वं <i>bhúyédhvam</i>	भूयेतन् <i>bhúyéran</i>
Imp.	भूयामहै <i>bhúyámahai</i>	भूयध्वं <i>bhúyádhvam</i>	भूयतां <i>bhúyántám</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, या yá is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Ātmanepada. The या yá of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Ātmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Ātmanepada, but the auxiliary verbs अस् as and भु bhū must be conjugated in the Ātmanepada, as well as कृ kṛi. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविष्ट álavishṭa, we find अलावि álāv-i.

अबोधिष्ठ abodhishṭa, — अबोधि abodh-i. } First Form.

अक्षिप्त akshipta, — अक्षेपि akshep-i.

अनेष्ट aneshṭa, — अनायि anāyi-i.

अकृत akṛita, — अकारि akār-i.

अदित adita, — अदायि adāyi-i.

अस्तीष्ट astīrshṭa, — अस्तारि astār-i.

असृष्ट asr̥iṣṭa, — असर्जि asarj-i.

अदग्ध adagdha, — अदाहि adāh-i.

अदिक्षत adikshata, — अदेशि ades-i.

अघुक्षत aghukshata, — अगूहि agūh-i.

अलिक्षत alikshata, — अलेहि aleh-i.

अधुक्षत adhukshata, — अदेहि adoh-i.

अधिक्षत adhikshata, — अदेहि adeh-i.

Second Form.

Fourth Form.

§ 404. Verbs ending in आ ā or diphthongs, take य् y before the passive इ i.

दा dā, अदायि adāyi, instead of अदित adita.

§ 405. Verbs ending in अय् ay (Chur, Caus. Denom. &c.) drop अय् ay before the passive इ i, though in the general tenses, after the dropping of the passive य् ya, the original अय् ay may reappear, i.e. the Âtm. may be used as passive.

बोधय bodhay, अबोधि abodhi; चोरय choray, अचोरि achori; राजय rājay, अराजि arāji.

In the other persons these verbs may either drop अय् ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय bhāvay; अभाविष्ठ abhāvishi, अभाविष्टः abhāvishṭhāḥ, अभावि abhāvi; or अभावयिष्ठ abhāvayishi, अभावयिष्टः abhāvayishṭhāḥ, अभावि abhāvi.

§ 406. Intensive bases in य् y add the passive इ i, without Guṇa.

Int. बोभूय bobhuy, अबोभूयि abobhuyi.

Intensive bases ending in य् y, preceded by a consonant, drop य् y, and refuse Guṇa.

Int. बेभिद्य bebhidy; Aor. अबेभिदि abebhidi.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष्ठ bubodhish; Aor. अबुबोधिष्ठि abubodhishi.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रथ् *rabh*, to desire, forms अरभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, 10.

रथ् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भंज् *bhañj*, to break, — अभंजि *abhañji* or अभाजि *abhājī*. (Pāṇ. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *sam*, अश्नि *asami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ácham*, to rinse, which forms आचामि *áchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि *alavishi*

अलविष्वहि *alavishvahi*

अलविष्महि *alavishmahi*

अलविष्टः *alavishṭhāḥ*

अलविष्ठाथां *alavishṭhādám*

अलविष्ठं or °द् *alavidhvam* or *-dhvam*

अलावि *alāvi*

अलविष्ठातां *alavishṭhādám*

अलविष्ठत *alavishata*

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Ātmanepada. Hence

Fut. चोपिष्ये *bodhishyé*, I shall be known.

Cond. अबोपिष्ये *ábodhishye*, I should be known.

Periphr. Fut. चोपिताहे *bodhitdhe*, I shall be known.

Bened. चोपिषीय *bodhishiyá*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, द्रिष् *driṣ*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lú* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.

2. अलविष्टः *alāvi-shṭhāḥ*, — — — अलविष्टः *alāvi-shṭhāḥ*.

3. अलावि *alāvi*, — — — अलावि *alāvi*.

D D

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलविष्वाणं *alāvi-sháthám*, — — अलविष्वाणं *alāvi-sháthám*.

3. अलविष्वात् *alāvi-shátám*, — — अलविष्वात् *alāvi-shátám*.

Plur. 1. pers. अलविष्वहि *alāvi-shmahi*, by the side of अलविष्वहि *alāvi-shmahi*.

2. अलविष्वं *alāvi-dhvam* or अङ्गुष्ठ-*dhvam* — अलविष्वं *alāvi-dhvam* or अङ्गुष्ठ-

3. अलविष्वत् *alāvi-shata*, — — अलविष्वत् *alāvi-shata*.

Fut. लाविष्वे *lāvi-shye*, by the side of लविष्वे *lāvi-shye*.

Cond. अलविष्वे *alāvi-shye*, — — अलविष्वे *alāvi-shye*.

Per. Fut. लाविष्वाहे *lāvi-táhe*, — — लविष्वाहे *lāvi-táhe*.

Ben. लाविष्वीय *lāvi-shiya*, — — लविष्वीय *lāvi-shiya*.

From चि chi, to gather, 3rd pers. sing. Aor. Pass. अचायि *acháyi*; hence

Aor. अचायिषि *achdyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्वे *cháyishye*, — चेष्वे *cheshye*.

Cond. अचायिष्वे *acháyishye*, — अचेष्वे *acheshye*.

Per. Fut. चायिष्वाहे *cháyitdhe*, — चेत्वाहे *chetdhe*.

Ben. चायिष्वीय *cháyishíya*, — चेष्वीय *cheshiya*.

From घा ghrd, to smell, 3rd pers. sing. Aor. Pass. अग्रायि *aghráyi*; hence

Aor. अग्रायिषि *agháráishi*, besides अग्रासि *aghárási*.

Fut. ग्रायिष्वे *ghráyishye*, — ग्रास्वे *ghrásye*.

Cond. अग्रायिष्वे *agháráyishye*, — अग्रास्वे *aghárásye*.

Per. Fut. ग्रायिष्वाहे *ghráyitdhe*, — ग्रासाहे *ghrásdhe*.

Ben. ग्रायिष्वीय *ghráyishíya*, — ग्रासीय *ghrásíya*.

From धृ dhvri, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvári*; hence

Aor. अध्वारिषि *adhvárishi*, besides अध्वर्षि *adhvárishi* or अध्वरिषि *adhvárishi*.

Fut. ध्वारिष्वे *dhvárishye*, — ध्वरिष्वे *dhvárishye*.

Per. Fut. ध्वारिष्वाहे *dhvárítáhe*, — ध्वर्ताहे *dhvártáhe*.

Ben. ध्वारिष्वीय *dhvárishíya*, — ध्वर्षीय *dhvárishíya* or ध्वरिष्वीय *dhvárishíya**.

From हन han, to kill, 3rd pers. sing. Aor. Pass. अघानि *agháni*; hence

Aor. अघानिषि *aghánishi*, besides (अवधिषि *avadhishi*). Pán. vi. 4, 62 †.

Fut. घानिष्वे *ghánishye*, — हनिष्वे *hanishye*.

Per. Fut. घानिष्वाहे *ghánitdhe*, — हन्ताहे *hantdhe*.

Ben. घानिष्वीय *ghánishíya*, — (घधिष्वीय *vadhishiya*).

From दृश् dris, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarshi*; hence

Aor. अदर्शिषि *adarshishi*, besides अद्रक्षि *adrikshi*.

Fut. दर्शिष्वे *darśishye*, — द्रक्ष्वे *drikshye*.

Per. Fut. दर्शिष्वाहे *darśítáhe*, — द्रष्टाहे *drashdhe*.

Ben. दर्शिष्वीय *darśishíya*, — द्रष्टीय *drikshíya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह grah, to take, 3rd pers. sing. Aor. Pass. अग्राहि agráhi; hence

Aor. अग्राहिषि agráhishi, besides अग्रहीषि agrahíshi.

Fut. ग्राहिषे gráhishye, — ग्रहीषे grahíshye.

Per. Fut. ग्राहिताहे gráhitáhe, — ग्रहीताहे grahitdhe.

Ben. ग्राहिषीय gráhishíya, — ग्रहीषीय grahíshíya.

From रमय ramay, to delight, Caus. of रम् ram, 3rd pers. sing. Aor. Pass. अरमि arami or अरामि arámi; hence

Aor. अरमिषि aramishi or अरामिषि arámishi, besides अरमयिषि aramayishi.

§ 412. Certain verbs of an intransitive meaning take the passive इः in the 3rd pers. sing. Aor. Ātm. Thus उत्पद्यते utpadyate (3rd pers. sing. present of the Ātmanepada of a Div verb), he arises, becomes उदपादि udapádi, he arose, he sprang up; but it is regular in the other persons, उदपस्तातं udapatsátām, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् díp (दीप्यते dípyate, he burns, Div, Ātm.); अदीपि adípi or अदीपिष्ठ adípishṭa.

जन् jan (जायते jáyate, he is born, he is, Div, Ātm.; it cannot be formed from जन् jan (Hu, Par.), to beget), अजनि ajani or अजनिष्ठ ajanishṭa.

बुध् budh (बुध्यते budhyate, he is conscious, Div, Ātm.), अबोधि abodhi or अबुद्ध abuddha.

पूर् púr (पूर्यते púrayati, he fills, Chur.), अपूरि apúri or अपूरिष्ठ apúrishṭa.

ताय् tāy (तायते tāyate, he spreads, Bhū, Ātm.; really Div form of Tan), अतायि atāyi or अतायिष्ठ atāyishṭa.

प्याय् pyāy (प्यायते pyāyate, he grows), अप्यायि apyāyi or अप्यायिष्ठ apyāyishṭa.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaranas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Āṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

भवंति	भवंत्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
bhávanti	bhávant	bhávan	bhávantam	bhávatā
तुदंति	तुदंत्	तुदन्	तुदंतं	तुदता &c.
tudánti	tudánt	tudán	tudántam	tudatā
दीव्यंति	दीव्यंत्	दीव्यन्	दीव्यंतं	दीव्यता &c.
dívyanti	dívyant	dívyan	dívyantam	dívyatā

चोरयंति	चोरयंत्	Nom. S. चोरयन्	Acc. चोरयंतं	Instr. चोरयता &c.
choráyanti	choráyant	choráyan	choráyantam	choráyatā
सुन्वंति	सुन्वंत्	सुन्वन्	सुन्वंतं	सुन्वता &c.
sunvánti	sunvánt	sunván	sunvántam	sunvatā
तन्वंति	तन्वंत्	तन्वन्	तन्वंतं	तन्वता &c.
tanvánti	tanvánt	tanván	tanvántam	tanvatā
क्रीणंति	क्रीणंत्	क्रीणन्	क्रीणंतं	क्रीणता &c.
kríṇánti	kríṇánt	kríṇán	kríṇántam	kríṇatā
अदंति	अदंत्	अदन्	अदंतं	अदता &c.
adánti	adánt	adán	adántam	adatā
जुहति	जुहत्	जुहन्	जुहतं	जुहता (§ 184)
júhvati	júhvat	júhvat	júhvatam	júhvatā
रुंधंति	रुंधंत्	रुंधन्	रुंधंतं	रुंधता &c.
rundhánti	rundhánt	rundhán	rundhántam	rundhatā
पोभुवति Intens.	पोभुवत्	पोभुवन्	पोभुवतं	पोभुवता (§ 184)
bóbhuvati	bóbhuvat	bóbhuvat	bóbhuvatam	bóbhuvatā

§ 415. The participle of the future is formed on the same principle.

भविष्यंति	भविष्यंत्	Nom. S. भविष्यन्	Acc. भविष्यंतं	Instr. भविष्यता
bhavishyánti	bhavishyánt	bhavishyán	bhavishyántam	bhavishyatā

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स s, as it is always followed by a vowel, is changed to श sh. Having the Bha base, it is easy to form the Āṅga and Pada bases, according to § 204. In forming the Āṅga and Pada bases, it must be remembered,

- That roots ending in a vowel, restore that vowel, which, before ऊ uh, had been naturally changed into a semivowel.
- That, according to the rules on intermediate इ i, all verbs which, without counting the ऊ uh, are monosyllabic in the 3rd pers. plur., insert इ i. (See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बधूः	बधूषा	बधूवान्	बधूवांसं	बधूषांशः
babhúváḥ	babhúvúshā	babhúván	babhúváñsam	babhúvádbhiḥ
निन्युः	निन्युषा .	निनीषान्	निनीषांसं	निनीषांशः
ninyúḥ	ninyúshā	nintván	nintváñsam	nintvádbhiḥ
तुतुदुः	तुतुदुषा	तुतुडान्	तुतुडांसं	तुतुडांशः
tutudúḥ	tutudúshā	tutudván	tutudváñsam	tutudvádbhiḥ
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवांशः
didivúḥ	didivúshā	didiván	didiváñsam	didivádbhiḥ
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवांशः
chorayámásúḥ	chorayámásúshā	chorayáñnáśiván	chorayámásiváñsam	chorayámásivádbhiḥ

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुप्तुः <i>sushuvúh</i>	सुषुप्तुषा <i>sushuvúshá</i>	सुषुप्तान् <i>sushuvádn</i>	सुषुप्तांसं <i>sushuvámsam</i>	सुषुप्तिः <i>sushuvádbhiḥ</i>
तेनुः <i>tenúh</i>	तेनुषा <i>tenúshá</i>	तेनिवान् <i>tenivádn</i>	तेनिवांसं <i>tenivámsam</i>	तेनिवित्तिः <i>tenivádbhiḥ</i>
चिक्रियुः <i>chikriyúh</i>	चिक्रियुषा <i>chikriyúshá</i>	चिक्रीवान् <i>chikrivádn</i>	चिक्रीवांसं <i>chikrivámsam</i>	चिक्रीवित्तिः <i>chikrvádbhiḥ</i>
आदुः <i>ādúh</i>	आदुषा <i>ādúshá</i>	आदिवान् <i>ādivádn</i>	आदिवांसं <i>ādivámsam</i>	आदिवित्तिः <i>ādivádbhiḥ</i>
जुहुवुः <i>juhuvúh</i>	जुहुवुषा <i>juhuvúshá</i>	जुहुवान् <i>juhuvádn</i>	जुहुवांसं <i>juhuvámsam</i>	जुहुवित्तिः <i>juhuvádbhiḥ</i>
रुरुधुः <i>rurudhúh</i>	रुरुधुषा <i>rurudhúshá</i>	रुरुध्वान् <i>rurudhvádn</i>	रुरुध्वांसं <i>rurudhvámsam</i>	रुरुध्वित्तिः <i>rurudhvádbhiḥ</i>

§ 417. In five verbs, where the insertion of इः before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
गम् <i>gam</i>	जग्मुः <i>jagmúh</i>	जग्मुषा <i>jagmúshá</i>	जग्मिवान् or जगन्वान् * <i>jagmivádn</i> or <i>jaganvádn</i>	जग्मिवांसं <i>jagmivámsam</i>
हन् <i>han</i>	जघ्नुः <i>jaghnúh</i>	जघ्नुषा <i>jaghnúshá</i>	जघ्निवान् or जघन्वान् <i>jaghnivádn</i> or <i>jaghanvádn</i>	जघ्निवित्तिः <i>jaghnvádbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividúh</i>	विविदुषा <i>vividúshá</i>	विविद्वान् or विविदिवान् <i>vividvádn</i> or <i>vividivádn</i>	विविद्वित्तिः <i>vividvádbhiḥ</i>
विश् <i>viś</i>	विविशुः <i>vivisúh</i>	विविशुषा <i>vivisúshá</i>	विविश्वान् or विविशिवान् <i>vivisvádn</i> or <i>vivisiśvádn</i>	विविश्वित्तिः <i>vivisiśvádbhiḥ</i>
दृश् <i>dṛis</i>	ददृशुः <i>dadṛisúh</i>	ददृशुषा <i>dadṛisúshá</i>	ददृश्वान् or ददृशिवान् <i>dadṛisvádn</i> or <i>dadṛisiśvádn</i>	ददृश्वित्तिः <i>dadṛisvádbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन् *āna*.

बभूविरे *babhúviré*—बभूवानः *babhúvánáḥ*

चक्रिरे *chakriré*—चक्राणः *chakráṇáḥ*

ददिरे *addiré*—ददानः *addiránáḥ*

§ 419. The participle present Âtmanepada has two terminations,—माना *mána* for verbs of the First Division (§ 295), आना *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination ने *nte*, and replace it by मानः *mánah*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānah*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवते <i>bháva-nṭe</i>	भवमानः <i>bháva-mánaḥ</i>
तुदंते <i>tudá-nṭe</i>	तुदमानः <i>tudá-mánaḥ</i>
दीर्घंते <i>divya-nṭe</i>	दीर्घमानः <i>divya-mánaḥ</i>
चोरयंते <i>choráya-nṭe</i>	चोरयमाणः <i>choráya-mánaḥ</i>
Pass. तुष्टंते <i>tudyá-nṭe</i>	तुष्टमानः <i>tudyá-mánaḥ</i>
Caus. भावयंते <i>bhdváya-nṭe</i>	भावयमानः <i>bhdváya-mánaḥ</i>
Des. चुभूषंते <i>búbhúsha-nṭe</i>	चुभूषमाणः <i>búbhúsha-mánaḥ</i>
Int. बोभूयंते <i>bobhúyá-nṭe</i>	बोभूयमानः <i>bobhúyá-mánaḥ</i>

Second Division.

सुन्वते <i>sunv-áte</i>	सुन्वानः <i>sunv-ánaḥ</i>
आम्रुषते <i>ápnuv-áte</i>	आम्रुषानः <i>ápnuv-ánaḥ</i>
तन्वते <i>tanv-áte</i>	तन्वानः <i>tanv-ánaḥ</i>
क्रीणते <i>krín-áte</i>	क्रीणानः <i>krín-ánaḥ</i>
अदते <i>ad-áte</i>	अदानः <i>ad-ánaḥ</i>
जुहते <i>júhv-ate</i>	जुहानः <i>júhv-ánaḥ</i>
रुधते <i>rundh-áte</i>	रुधानः <i>rundh-ánaḥ</i>

§ 420. The participle of the future in the Âtmanepada is formed by adding मानः *mánaḥ* in the same manner.

भविष्यते <i>bhavishyá-nṭe</i>	भविष्यमाणः <i>bhavishyá-mánaḥ</i>
नेष्यते <i>neshyá-nṭe</i>	नेष्यमाणः <i>neshyá-mánaḥ</i>
तोत्स्यते <i>totsyá-nṭe</i>	तोत्स्यमानः <i>totsyá-mánaḥ</i>
रथिष्यते <i>edhishyá-nṭe</i>	रथिष्यमाणः <i>edhishyá-mánaḥ</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयंते <i>bhúyá-nṭe</i>	भूयमानः <i>bhúyá-mánaḥ</i>
चुधंते <i>budhyá-nṭe</i>	चुधमानः <i>budhyá-mánaḥ</i>
स्तूयंते <i>stúyá-nṭe</i>	स्तूयमानः <i>stúyá-mánaḥ</i>
क्रियंते <i>kriyá-nṭe</i>	क्रियमाणः <i>kriyá-mánaḥ</i>
भाव्यंते <i>bhdvyá-nṭe</i>	भाव्यमानः <i>bhdvyá-mánaḥ</i>

भाविष्यंते—भाविष्यमाणः
<i>bhdvishyá-nṭe</i> — <i>bhdvishyá-mánaḥ</i>
नायिष्यंते—नायिष्यमाणः
<i>náyishyá-nṭe</i> — <i>náyishyá-mánaḥ</i>
Or like the Part. Fut. Âtm.

The Past Participle Passive in तः *táḥ* and the Gerund in त्वा *tvā*.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kri*, कृतः *kritáḥ*, done, masc.; कृता *kritá*, fem.; कृतं *kritám*, neut. लू *lú*, लूतः *lánáḥ*, cut.

This termination तः *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before तः *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination तः *ta*, having always the Udâtta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kri*, कृत्वा *kritvā*, having done. पूर्ण *pūrṇ*, पूर्णत्वा *pūrṇtvā* or, from पूर्ण *pūrṇ*, पवित्रत्वा *pavitrvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that ता *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and ता *tvā* together, as they agree to a great extent, though not altogether.

I. तः *tah* and ता *tvā*, with intermediate इ *i*.

§ 424. If तः *tah* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before ता *tvā* is regular.

शी शि, to lie down, शयितः *sayitāḥ* (Pāṇ. I. 2, 19); शयित्वा *sayitvā*.

स्तिद् *stid*, to sweat, स्वेदितः *sveditāḥ* or स्विन्दः *svinnāḥ*; स्वेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

क्षिर्द् *kshivid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *ksheditvā*.

धृष् *dhrish*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mrish*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पूर् *pū*, to purify, पवितः *pavitāḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूर् *pū*. See No. 156.

§ 425. Verbs with penultimate तु *tu* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

शुत् *dyut*, to shine, शुतितं *dyutitám* or शोतितं *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If ता *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vrit*, to exist, वर्तित्वा *vartitvā*. संस् *sans*, to fall, संसित्वा *sansitvā* (Pāṇ. I. 2, 23). पूर् *pū* (i. e. पूर् *pū*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *y* or व् *v*, preceded by इ, ई or उ, ऊ, take Guṇa optionally (Pāṇ. I. 2, 26): शुत् *dyut*, to shine, शोतित्वा *dyotitvā* or शुतित्वा *dyutitvā*. The same option applies to तृष् *trish*, to thirst; मृष् *mrish*, to bear; कृश् *kris*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *trishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, ता *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, ग्रहीत्वा *grihitvā*; मृद् *mrīd*, to delight, मृदित्वा *mrīditvā* (Pāṇ. I. 2, 7); मृद् *mrīd*, to rub, मृदित्वा *mrīditvā*; गुद् *gudh*, to cover, गुधित्वा *gudhitvā*; क्लिङ् *kliś*, to hurt, क्लिशित्वा *kliśitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before ता *tvā* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); वचित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. तः *tah* and ता *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *tah* and ता *tvā* (Pāṇ. VI. 4, 15). शाम् *śam*, to rest, शांतः *śāntāḥ*, शांत्वा *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before ता *tvā* (Pāṇ. VI. 4, 18). क्रांत् *kram*, क्रांतः *krāntāḥ*, क्रांत्वा *krāntvā* or क्रांत्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tah* and ता *tvā*. (Pāṇ. VI. 4, 37.)

यम् *yaml*, to check, **यतः** *yatāḥ*, यत्वा *yatvā**; **रम्** *ram*, to sport, **रतः** *ratāḥ*, रत्वा *ratvā*; **नम्** *nam*, to bend, **नतः** *natāḥ*, नत्वा *natvā*; **हन्** *han*, to kill, **हतः** *hatāḥ*, हत्वा *hatvā*; **गम्** *gam*, to go, **गतः** *gatāḥ*, गत्वा *gatvā*; **मन्** *man*, to think, **मतः** *matāḥ*, मत्वा *matvā*; **वन्** *van*, to ask; **तन्** *tan*, to stretch, **ततः** *tatāḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in **न् n**.

Note.—Of the same verbs those ending in **न् n** drop the nasal before the gerundial **य ya** and insert **त् t**; प्रमत्य *pramātya* (Pāṇ. vi. 4, 38): those ending in **म् m** may or may not drop the nasal before the gerundial **य ya**; प्रगम्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final **न् n**, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātāḥ*, जात्वा *jātvā*; **सन्** *san*, to obtain, सातः *sātāḥ*, सात्वा *sātvā*; **खन्** *khan*, to dig, खातः *khātāḥ*, खात्वा *khātvā*.

1. Roots ending in **छ chh**, or **च् v**, substitute **ज् ś** and **ञ् ū**. (Pāṇ. vi. 4, 19.)

प्रछ *prachh*, to ask, **पृष्ठः** *prishṭāḥ* (§ 125), पृष्ठा *prishṭvā*; **दिव्** *div*, to play, द्यूनः *dyūnah*, द्यूत्वा *dyūtvā*.

2. Roots ending in **ऋ rchh**, or **ऋ rv**, drop their final consonant. (Pāṇ. vi. 4, 21.)

मुर्हु॑ *murchh*, to faint, मूर्तः *mūrtāḥ*; तुर्वु॑ *turvā*, to strike, तुर्णः *tūrṇāḥ*.

§ 432. The following verbs change their **व् v** with the preceding or following vowel into **आ ā**. (Pāṇ. vi. 4, 20.)

जर् *jar*, to ail, जूर्णः *jūrnāḥ*, जूर्ण्वा *jūrvā*; **त्वर्** *tvar*, to hasten, तूर्णः *tūrnāḥ*, तूर्ण्वा *tūrvā*; **सिर्** *sirv*, to dry, सूर्तः *sūrtāḥ*, सूर्त्वा *sūrvā*; **अव्** *av*, to protect, जातः *ātāḥ*, जात्वा *ātvā*; **मव्** *jav*, to bind, मूर्तः *mūrtāḥ*, मूर्त्वा *mūrvā*.

§ 433. Roots ending in **ऐ ai** substitute **आ ā**; धै॑ *dhyai*, to meditate, धातः *dhyātāḥ*, धात्वा *dhyātvā*: or **ई ī**; गै॑ *gai*, to sing, गीतः *gītāḥ*, गीत्वा *gītvā*. Final **ऐ ai** and **आ ā**, too, are changed to **ई ī**; पा॑ *pā*, to drink, पीतः *pītāḥ*, पीत्वा *pītvā*; धे॑ *dhe*, to suck, धीतः *dhitāḥ*, धीत्वा *dhitvā*.

§ 434. The following roots change their final vowel into **इ i**.

दो *do*, to cut, **दितः** *ditāḥ*, दित्वा *ditvā* (Pāṇ. VII. 4, 40); **सो** *so*, to finish, **सितः** *sitāḥ*, सित्वा *sitvā*; **मा** *mā*, to measure, **मितः** *mitāḥ*, मित्वा *mitvā*; **स्था** *sthā*, to stand, **स्थितः** *sthitāḥ*, स्थित्वा *sthitvā*; **धा** *dha*, to place, **हितः** *hitāḥ*, हित्वा *hitvā* (Pāṇ. VII. 4, 42); **हा** *hā*, to leave (**हीनः** *hīnah*), **हित्वा** *hitvā* (Pāṇ. VII. 4, 43).

§ 435. **शो** *śo*, to sharpen, and **छो** *chho*, to cut, substitute **इ i**, or take the regular **आ ā**.

शो *śo*, **शितः** *śitāḥ* or **शातः** *śātāḥ*, शित्वा *śitvā* or शात्वा *śātvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms **दत्तः** *dattāḥ*†, दत्त्वा *dattvā* (Pāṇ. VII. 4, 46).

स्पृष्ट् *sphṛṣṭ*, to grow, forms **स्पृष्टीतः** *sphṛṣṭītāḥ* (Pāṇ. VI. 1, 22).

स्पृष्टै *styai*, to call (with **प्र pr**), forms **प्रस्तृतीतः** *prastītāḥ* (Pāṇ. VI. 1, 23) and **प्रस्तृतैमः** *prastītām* (Pāṇ. VIII. 2, 54).

श्यै *śyai*, to curdle, forms **श्रीनः** *śrināḥ*, and **श्रीतः** *śritāḥ*, cold; but **संश्यानः** *samśyānāḥ*, rolled up (Pāṇ. VI. 1, 24, 25).

प्यात् *pydy*, to grow, forms **पीनः** *pīnāḥ*; but **प्यानः** *pyānāḥ* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take Samprasāraṇa before **तः tāḥ** and **त्वा tvā** have been mentioned

* See verbs without intermediate **इ i**. (§ 332, 13, and 16.)

† After prepositions ending in vowels, **द da** may be dropped, and the final **इ i** and **उ u** of a preposition lengthened. **प्रदत्तः** *pradattāḥ*, **प्रतः** *prattāḥ*; **सुदत्तः** *sudattāḥ*, **सूतः** *sūttāḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्त्वा *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *tah* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srestah*, स्रस्त्वा *srestvā*.

But स्कन्द् *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्पृह् *syand*, to flow, स्पृत्वा *syantvā* (Pāṇ. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्हः *skannah*, स्पृन्हः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. vi. 4, 32). नेष्टा *nañshṭvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭah*); रक्ता *raktvā* or रक्तः *raktaḥ* (but only रक्तः *raktaḥ*); मञ्ज् *majj*, to dive, मञ्ज्ञा *manktvā* or मञ्जा *maktvā* (Pāṇ. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय् *aya*; कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षिति *chikīrshati*, चिकीर्षितः *chikīrshatah*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs ऐत्र. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitah*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropped; चेभिद्यते *bebhidyate*, चेभिदितः *bebhiditah*, चेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्क्रितः *charkritah*, चर्करित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krī class, beginning with लू *lū*, to cut, लूनः *lūnah* (Dhātupāṭha 31, 13; Pāṇ. viii. 2, 44). The most important are, भूनः *dhūnah*, shaken; जीनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23–35; Pāṇ. viii. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīnah*, loved.
3. Verbs ending in चू *ri*, which is changed into ईर् *ir* or ऊर् *ur*. चूर्णः *stīnah*, spread; शीर्णः *śīnah*, injured; दीर्णः *dīnah*, torn; जीर्णः *jīnah*, decayed.
4. Verbs ending in दू *d*; भिद् *bhid*, भित्तः *bhinnah*, broken; छिद् *chhid*, छित्तः *chhinnah*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pāṇ. viii. 2, 56); नुन्नः *nunnah* or नुत्तः *nutnah*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicatory जो o; भुज् *bhujo* (भुजो *bhujo*, Dhâtupâtha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in जा d, or रे e, ऐ ai, जो o, changeable to जा d (Pân. VIII. 2, 43); ग्लै glai, ग्लानः *glānah*, faded. Except ध्यै *dhyai*, to meditate, आतः *dhyātah* (Pân. VIII. 2, 57); ख्यै *khyd*, to proclaim, ख्यातः *khyātah*. In त्रै *trai*, to protect, ग्हर्द् *ghrd*, to smell, the substitution is optional; त्राणः *trānah* or त्रातः *trātah* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *nah*: पूर्णः *pūrṇah*, only if derived from पूर् *pūr*, and then with an optional form पूरितः *pūritah* (Pân. VII. 2, 27); while the participle of प्रि *prī* is said to be पूर्तः *pūrtah* (Pân. VIII. 2, 57); क्षीणः *kshīnah*, from क्षि *kshi*, to waste; द्यूनः *dyūnah*, from दिव् *div*, to play, (not to gamble, where it is द्यूः *dyūtah*)*; लग्नः *lagnah*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śinah* and श्यानः *śyānah*, coagulated, but शीतः *śitah*, cold; ह्रीणः *hrīnah* or ह्रीतः *hrītah*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvāh*, ripe; सुखः *sūkhāh*, dry (Pân. VI. 1, 206); क्षमः *kshāmāh*, weak; कृशः *kṛisāh*, thin; प्रस्तीमः *prastīmāh*, crowded; पुल्लः *phullāh*, expanded; क्षिवः *kshīvāh*, drunk, &c.

§ 444. By adding the possessive suffix चत् *vat* (§ 187) to the participles in ता *ta* and ना *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitāh*, done, becomes कृतवान् *kṛitavān*, one who has done, but generally used as a definite verb. स कर्तुं कृतवान् *sa kātam kṛitavān*, he has made the mat; or in the feminine सा कृतवानी *sā kṛitavatī*, and in the neuter सत्कृतवान् *tat kṛitavat*. They are regularly declined throughout like adjectives in चत् *vat*.

Gerund in या ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ a, take या *ya* (without the accent), instead of त्वा *tvd*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tva* instead of या *ya*. जित् *ji*, to conquer, जित्वा *jītvā*, having conquered; but विजित्य *vijītya*. भ्रू भ्रीत् *bhrīti*, to carry, भ्रूत्वा *bhrītvā*; but संभ्रूय *sambhrīya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यून *dyūna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâtha 26, 1. द्यून *dyūna* and परिद्यून *paridyūna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâtha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् ay before य् ya (Pān. vi. 4, 56): संगमयति sangamáyati, संगमय् sangamáyya, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति táráyati, प्रतार्ये pratárya, having caused to advance. प्रापयति prápáyati forms प्राप्य prápýa and प्रापय् prápdyā, having caused to reach (Pān. vi. 4, 57).

§ 448. The verbs called घु ghu (§ 392*), मा mā, to measure, स्था sthā, to stand, गा gā, to sing or to go, पा pā, to drink or to protect, हा hā, to leave, सो so, to finish, take आ ā, not ई ī (Pān. vi. 4, 69). दो do, to cut, अवदाय् avaddáya; स्था sthā, प्रस्थाय् prasthāya. But पा pā, to drink, may form प्रपाय् prapáy or प्रपीय् prapīy (Sār.).

§ 449. Verbs ending in म् m, which do not admit of intermediate इ i, may or may not drop their म् m. Ex. नम् nam, to bow, प्रणम्य् pranámya or प्रणम् pranátya; गम् gam, to go, आगम्य् ágámya or आगत् ágátya. Other verbs ending in nasals, not admitting of intermediate इ i, or belonging to the Tan class, always drop their final nasal. Ex. हन् han, प्रहत् prahátya; तन् tan, प्रतत् pratátya†. खन् khan and जन् jan form खन्य् khánya or खाय् kháya, जन्य् jánya or जाय् jáya.

§ 450. Verbs ending in चूर् ri change it to ईर् ir, and, after labials, into झर् dr. Ex. वितीर्य् vitírya, having crossed; संपूर्य् sampúrya, having filled.

§ 451. Certain verbs are irregular in not taking Samprasáraṇa. Thus चे ve, to weave, forms प्रवाय् praváy; ज्या jyā, to fail, उपज्याय् upajyáya; चे vye, to cover, प्रव्याय् pravyáy, but after परि pari optionally परिव्याय् parivyáy or परिवीय् parivíy (Pān. vi. 1, 41–44).

§ 452. Some verbs change final इ i and ई ī into आ ā. Thus मी mi, मीनोति minóti, he destroys, and मि mi, मिनोति minóti, he throws, form निमाय् nimáya; दी dī, to destroy, उपदाय् upaddáya; ली li, to melt, optionally विलाय् viláya or विलीय् vilíy (Pān. vi. 1, 50–51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः tavyaḥ (or tavyāḥ), अनीयः aniyāḥ, and यः yāḥ (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः kartavyaḥ, करणीयः karaṇiyāḥ, कार्यः kāryaḥ †, faciendus. Ex. धर्मस्वया कर्तव्यः dharmas tvayā kartavyaḥ, right is to be done by thee.

† Versus memorialis of these verbs: रमिर्येभिनमी हंतिरनुदाशा गमिर्मनिः । तनु षण् शिण् चूषुकृणु चनु मनु तृणु षृणु ॥

‡ Another suffix for forming verbal adjectives is श्लिमः elímaḥ, which is, however, of rare occurrence; पच् pach, to cook, पचेलिमा माशाः pachelimā másháḥ, beans fit to cook; भिदेलिमः bhidelimaḥ, brickle, fragile. (Pān. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *ta* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātātavyah</i>	दानीयः <i>dānīyah</i>	देयः <i>dēyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātātavyah</i>	गानीयः <i>gānīyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetātavyah</i>	जयनीयः <i>jayanīyah</i>	जेयः <i>jeyah</i>
भू <i>bhd</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitātavyah</i>	भवनीयः <i>bhavanīyah</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kri</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartātavyah</i>	करणीयः <i>karanīyah</i>	कार्यः <i>kāryaḥ</i>
जृ <i>jrī</i> , to grow old	जरिता <i>jarītā</i>	जरितव्यः <i>jarītātavyah</i>	जरणीयः <i>jaranīyah</i>	जार्यः <i>jāryaḥ</i>
स्वेद् <i>kshvid</i> , to sweat	स्वेदिता <i>kshveditā</i>	स्वेदितव्यः	स्वेदनीयः	स्वेद्यः
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitātavyah</i>	बोधनीयः <i>bodhanīyah</i>	बोध्यः <i>bodhyah</i>
कृष् <i>kṛish</i> , to draw	कर्हा or क्रहा ¹	कर्हव्यः or क्रहव्यः ²	कर्षणीयः <i>karṣṇīyah</i>	कृष्णः <i>kṛishyāḥ</i> ³
कुच् <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitātavyah</i>	कुचनीयः <i>kuchanīyah</i>	कुच्यः <i>kuchyāḥ</i> ⁴
मिह् <i>mih</i> , to sprinkle	मेदा <i>medā</i>	मेदव्यः <i>medātavyah</i>	मेहनीयः <i>mehanīyah</i>	मेह्यः <i>mehyāḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantātavyah</i>	गमनीयः <i>gamanīyah</i>	गम्यः <i>gamyah</i>
दृश् <i>driś</i> , to see	द्रुहा <i>drashṭā</i>	द्रुहव्यः <i>drashṭātavyah</i>	दर्शनीयः <i>darśanīyah</i>	दृश्यः <i>driśyah</i>
दंश् <i>damś</i> , to bite	दंष्टा <i>damśṭā</i>	दंष्टव्यः <i>damśṭātavyah</i>	दंशनीयः <i>daṁśanīyah</i>	दंश्यः <i>damśyah</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भाविता <i>bhāvitatā</i>	भावितव्यः	भावनीयः	भाव्यः
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः	बुभूषणीयः	बुभूष्यः
Int. बोभूय् <i>bobhuy</i>	बोभूयिता <i>bobhuyitā</i>	बोभूयितव्यः	बोभूयनीयः	बोभूयः
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitatā</i>	बोभवितव्यः	बोभवनीयः	बोभव्यः
Int. बेभिद् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः	बेभिदनीयः	बेभिद्यः

§ 455. In order to form the adjective in अनीयः *anīyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyah* instead. Guṇa-vowels before अनीयः *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyah*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyah*.

§ 456. In order to form the adjective in यः *yah* (स्पृत् *nyat*, &c.) it is

¹ *karṣṭā* or *krashṭā*.

² *karṣṭātavyah* or *krashṭātavyah*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have श् *ś* or ख् *kh*. This termination is स्पृत् *nyat*.

generally sufficient to take the adjective in अनीयः *anīyah* and to cut off अनी *ani*. Thus भवनीयः *bhav-anī-yah* becomes भव्यः *bhavyah*; चेतनीयः *chet-anī-yah*, चेत्यः *chetyah*; वयनीयः *vay-anī-yah*, वेयः *veyah*; बोधनीयः *bodh-anī-yah*, बोध्यः *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final आ ā, ए e, ऐ ai, ओ o, become ए e. दा *dd*, to give, देयः *deyah*; गै *gai*, to sing, गेयः *geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final इ i and ई ī take Guṇa, as before अनीय *anīya*; जि *ji*, जेयः *jeyah*, to be conquered, different from जय्यः *jayyah*, conquerable; क्षि *kshi*, to destroy, क्षेयः *ksheyah*, different from क्षायः *kshayyah*, destructible (Pāṇ. VI. 1, 81). Final उ u and ऊ ū, under the same circumstances, are changed to अव् *av*, or, after अवश्य *avaśya*, when a high degree of necessity is expressed, to आव् *āv*; भव्यः *bhavyah* or अवश्यभाव्यः *avaśyabhāvyah*; विप्रेण शुचिना भाव्यं *vipreṇa śuchindā bhāvyam*, a Brāhmaṇ must be pure. Final उ u if it appears as उव् *uv* before अनीय *anīya*, appears as ऊ ū before य *ya*; गु *gu*, to sound, गुवनीय *guvanīya*, गूय *guya*.
3. Final चू ri and चूरि *rī* before यः *yah*, but not before अनीयः *anīyah*, take Vṛiddhi instead of Guṇa. कार्यः *kāryah*; पार्यः *pāryah*. (Pāṇ. III. 1, 120, 124.)
4. Penultimate चू ri, which takes Guṇa before अनीयः *anīyah*, does not take Guṇa before यः *yah*, with few exceptions; वृद्ध्यः *vridhyah*, दृश्यः *drisyah* (Pāṇ. III. 1, 110). But कृप् *krip*, to do, forms कल्प्यः *kalpyah*; चृत् *chrit*, to kill, चर्त्यः *chartyah* (Pāṇ. III. 1, 110); वृष् *vrish*, to sprinkle, वृष्यः *vrishyah* or वर्ष्यः *varshyah* (Pāṇ. III. 1, 120). Penultimate चू rī becomes ईर् *ir*; कृत् *krit*, कीर्त्यः *kirtyah*.
5. Penultimate इ i and उ u take Guṇa before यः *yah*, as before अनीयः *anīyah*; चिद् *vid*, वेद्यः *vedyah*; शुष् *sush*, शोष्यः *soshyah*.
6. Penultimate च a, prosodically short, before यः *yah*, but not before अनीयः *anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); हस् *has*, to laugh, हास्यः *hāsyah*; चह् *vah*, चास् *vāyah*. But शप् *śap*, to curse, शप्यः *śapyah*; लभ् *labh*, लभ्यः *labhyah*. The च a remains likewise short in शक्यः *śakyah*, from शक् *śak*, to be able; in सह्यः *sahyah*, from सह् *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs*. खन् *khan* forms खेयः *kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वध्यः *vadhyah* or घात्यः *ghātyah*.

* Pāṇini (III. 1, 100) mentions only गद् *gad*, मद् *mad*, चर् *char*, यम् *ym*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Sakādi verbs, शक् *śak*, सह् *sah*, गद् *gad*, मद् *mad*, चर् *char*, यम् *ym*, तक् *tak*, शस् *śas*, चात् *chat*, यत् *yat*, पत् *pat*, जन् *jan*, हन् *han*, (वध् *vadh*), शल् *śal*, रुच् *ruch*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyah* or गोह्यः *gohyah* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, गृष्यः *grīyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pāṇ. III. 1, 106; 114). ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhmaṇa); भू भूयः *bhū bhūya*, in composition (Pāṇ. III. 1, 107). ब्रह्मभूयं गतः *brahmabhūyam gatah*, arrived at Brahmahood); शास् शास, to rule, शिष्यः *shishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ इ, to go, इत्यः *ityah*; स्तु स्तु, to praise, स्तुत्यः *stutyah*; वृत् वृति, to choose, वृत्यः *vrityah*; द्री द्री, to regard, द्रृत्यः *dṛityah*; भृ भृ, to bear, भृत्यः *bṛityah*; कृ कृति, to do, कृत्यः *kṛityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyah* and गोह्यः *gohyah* both occur; दुष्यः *duhyah* and दोसः *dohyah*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into ख् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यम् *pākyam*; भुज् *bhuj*, to enjoy, भोग्यम् *bhogym*, but भोज्यम् *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रुच् *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वन्च् *vañch* (to go). Thus याज्यम् *yāyam*, याच्यम् *yāchyam*, रोच्यम् *rochyam*, प्रवाच्यम् *pravāchyam*, अर्च्यम् *archyam*, त्याज्यम् *tyāyam*, पूज्यम् *pūjyam* (Prakriyā-Kaumudi, p. 55 b).

Infinitive in तु tum.

§ 459. The infinitive is formed by adding तु *tum*, which has no accent. The base has the same form as before the ता ता of the periphrastic future, or before the त्यः *tāyah* of the verbal adjective. बुध् *budh*, बोधितुं *bōdhitum*. (See § 454.) Ex. कृष्णं द्रुतं व्रजति *kṛishṇam drashṭum vrajati*, he goes to see Krishṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोज्यम् *bhōjam*; from पा *pd*, to drink, पायम् *pāyam*. Ex. अग्रे भोज्यं व्रजति *agre bōjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोज्यं भोज्यं व्रजति *bhōjam bōjam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैष्टकारं *dvaidehaṁkāram*, having divided; उच्चैःकारं *uchchaiḥkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final *ī*. The root is then treated as following the Bhū class, so that *ī* appears in the special tenses as अय् *aya*. Thus भू *bhū* becomes भावि *bhāvi* and भावयति *bhāvāyati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodhāyati*, he causes to know. The accent is on the *ā* of *āya*.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

1. Final इः and ईः, उ u and ऊ ū, चू ri and चू ū take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smāyayati*, he makes laugh.

नी ni, to lead, नाययति *nāyayati*, he causes to lead.

मु plu, to swim, मावयति *plāvayati*, he makes swim.

भू bhū, to be, भावयति *bhāvayati*, he causes to be.

कृ kri, to make, कारयति *kārayati*, he causes to make.

कू kṛi, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ i, उ u, चू ri, लू li, followed by a single consonant, take Guṇa; चू ū becomes ईू ī.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

बुध् *budh*, to know, बोधयति *bodhāyati*, he makes know.

कृत् *krit*, to cut, कर्तयति *kartayati*, he causes to cut.

कल् *klip*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् *sad*, to sit, सादयति *sādayati*, he sets.

पत् *pat*, to fall, पातयति *pātayati*, he fells.

Exceptions :

I. Most verbs ending in अम् *am* do not lengthen their vowel :

गम् *gam*, to go, गमयति *gamayati*, he makes go.

क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

काम् *kam*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *āmayati*, he makes move.

अम् *cham*, to eat, अमति *chamati*, he eats; Caus. आमयति *chāmayati*, he makes eat.

शम् *śam*, if it means to see, शास्यति *śāsyati*, he sees; Caus. शानयति *śānayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् nam, to bend, optionally lengthens its vowel if it is used without a preposition ; नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् vam, to vomit, optionally lengthens its vowel if it is used without a preposition ; वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
१. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	घघटि or घघाटि <i>aghāṭī</i>
२. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	व्यव्यधि or व्यव्याधि <i>avyāḍhi</i>
३. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	प्रप्रथि or व्यप्रथि <i>aprāṭhi</i>
४. म्रद् <i>mrad</i> , to rub	म्रदयति <i>mradayati</i>	म्रवदि or व्यम्रादि <i>amrāḍī</i>
५. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	क्रक्रपि or व्यक्रापि <i>akrāpi</i>
६. त्वर् <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	त्वत्वरि or व्यत्वारि <i>atvāri</i>
७. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	ज्वज्वरि or व्यज्वारि <i>ajvāri</i>
८. नट् <i>nat</i> , to dance	नटयति <i>natayati</i>	ननटि or व्यनाटि <i>anāṭī</i>
९. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	श्रश्विषि or व्यश्राष्विषि <i>asṛāṭhi</i>
१०. वन् <i>van</i> , to act †	प्रवनयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
११. ज्वल् <i>jval</i> , to shine †	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्वालि <i>prājvāli</i>
१२. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	स्मस्ति or व्यस्तारि <i>asmāṛi</i>
१३. दृ <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	ददरि or व्यदारि <i>adāṛi</i>
१४. आ श्रद् <i>śrād</i> , to boil	श्रपयति <i>śrapayati</i>	शश्रपि or व्यश्रापि <i>asṛāpi</i>
१५. शा ज्वाद् <i>jvād</i> , to slay, to please, to sharpen (?), to perceive	श्वपयति <i>jvāpayati</i>	श्वप्ति or व्यश्वापि <i>ajñāpi</i>
१६. चल् <i>chul</i> , to tremble	चलयति <i>chalayati</i>	चचलि or व्यचालि <i>achāli</i>
१७. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	ममदि or व्यमादि <i>amāḍi</i>
१८. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	धध्वनि or व्यध्वानि <i>adhvāni</i>
१९. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	ददलि or व्यदालि <i>adāli</i>
२०. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	ववलि or व्यवलि <i>avāli</i>
२१. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	खखलि or व्यख्खालि <i>askhāli</i>
२२. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	तदपि or व्यत्रापि <i>atrāpi</i>
२३. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	क्षक्षपि or व्यक्षापि <i>akshāpi</i>

* Dhātupātha 19, 67. ज्वल् छल् घट् नम् अनुपसर्गाङ्का (मित) (ज्वल्छलेवनुपसृष्ट्यैव वैकल्पिकमित्योधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन् jan (Div), nasci	जनयति janayati	अजननि or अजानि ajāni
25. जृ jṛ (Div), to grow old	जरयति jarayati	अजरनि or अज्ञारि ajāri
26. रंज् rāñj (Bhū), to hunt, to dye*	रजयति or रंजयति rajayati or rāñjayati	अरंजनि or अराजनि arāñji
27. ग्लात् glāt or ग्लै glai, to fade	गुपयति or ग्लापयति glāpayati	अग्लपि or अग्लापि aglāpi
28. स्नात् snāt, to wash	स्नपयति or स्नापयति snāpayati	अस्नपि or अस्नापि asnāpi
29. वन् van†, to cherish	वनयति or वानयति vānayati	अवननि or अवानि avāni
30. फण् phaṇ, to go	फणयति or फणयति (?) phāṇayati	अफण्यि or अफाणि aphāṇi

Note.—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously :

I. Nearly all verbs ending in आ ā, and most ending in ए e, ऐ ai, ओ o, changeable to आ ā, insert ए p before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा dā, to give, ददाति dadāti, he gives ; दापयति dāpayati, he causes to give.

दे de, to pity, दयते dayate, he pities ; दापयति dāpayati, he causes pity.
दो do, to cut, दाति dāti or आति dyati, he cuts ; दापयति dāpayati, he causes cutting.

दे dai, to purify, दायति dāyati, he purifies ; दापयति dāpayati, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking ए p with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ i, to go, in आधीते adhīte, he reads ; Caus. आध्यापयति adhyāpayati, he teaches †. (Pāṇ. VI. 1, 48.)
2. चुरि chuti, to go, चुच्छति chchhati; Caus. चर्षयति arpayati, he places. (Pāṇ. VII. 3, 36.)
3. क्लूप् knúy, to sound, क्लूनाति knúnāti; Caus. क्लोपयति knopayati, he causes to sound.
4. क्री kri, to buy, क्रीणाति krīnāti; Caus. क्रापयति krāpayati, he causes to buy.
5. क्षाम् kshmāy, to tremble, क्षाम्यते kshmdyate ; Caus. क्षाम्यति kshmdpayati, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न n is rejected ; रजयति मृगान् rajayati mṛigān, he hunts deer ; रंजयति वस्त्राणि rāñjayati vastrāṇi, he dies clothes. We may also form अरंजनि arāñji, but अराजनि arāñji is wrong, अकारस्योपथात्वाभावेन दीर्घाप्राप्तेः (पा० ६. ४. १३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ prati+i, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति pratyāyayati. Otherwise the causative of इ i is formed from गम् gam.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chápayati*, or regularly चापयति *cháyayati*, he causes to collect. (Pâñ. VI. 1, 54.)
7. छो *chho*, to cut, छूयति *chhyati*; Caus. छाययति *chhdyayati*, he causes to cut.
8. जागृ *jâgri*, to be awake, जागर्ति *jâgarti*; Caus. जागरयति *jâgarayati*, he rouses.
9. जिजी, to conquer, जयति *jayati*; Caus. जापयति *jâpayati*, he causes to conquer.
10. दरिद्रा *daridrâ*, to be poor, दरिद्राति *daridrâti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीर्घी *dîdhî*, to shine, दीर्घते *dîdhîte*; Caus. दीर्घयति *dîdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dûshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pâñ. VI. 4, 91.)
13. धू *dhû*, to shake, धूनोति *dhûnoti*; Caus. धूनयति *dhûnayati*, he causes to shake.
14. पा *pâ*, to drink, पिष्टति *pibati*; Caus. पापयति *pâyayati*, he causes to drink; also पै *pai*, चायति *pâyati*, to be dry.
15. पा *pâ*, to protect, पाति *pâti*; Caus. पालयति *pâlayati*, he protects.
16. प्री *pri*, to love, प्रीणाति *prinâti*; Caus. प्रीणयति *prinayati*, he delights.
17. भज् *bhrajj*, to roast, भृजति *bhrijjati*; Caus. भज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhî*, to fear, बिभेति *bibheti*; Caus. भापयते *bhâpayate* or भीषयते *bhishayate*, he frightens; also regularly भाययति *bhâyayati*. (Pâñ. VI. 1, 56.)
19. वि *mi*, to throw, मिनोति *minoti*, and मी *mî*, to destroy, मिनाति *mindti*, form their Caus. like मा *mâ*.
20. री *rî*, to flow, or to go, रीयते *rîyate*; Caus. रेपयति *repayati*, he makes flow.
21. रह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pâñ. VII. 3, 43.)
22. ली *lî*, to adhere, लिनाति *lindti* and लीयते *lîyate*; Caus. लीनयति *linayati*, लापयति *lápayati*, and लाययति *lâyayati*; and, if the root takes the form ला *la*, also लालयति *lâlayati* (Pâñ. VII. 3, 39). The meaning varies; see Pâñ. VI. 1, 48; 51.
23. वा *vâ*, to blow, वाति *vâti*; Caus. वाययति *vâyayati*, if it means he shakes.
24. वी *vî*, to obtain, वेति *veti*; Caus. वापयति *vâpayati* or वाययति *vâyayati*, if it means to make conceive. (Pâñ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वावयति *vâyayati*, he causes to weave.
26. वेवी *vevî*, to conceive, वेवीते *vevîte*; Caus. वेवयति *vevayati*.
27. व्य-व्ये, to cover, व्ययति *vyayati*; Caus. व्याययति *vyâyayati*, he causes to cover.
28. वृती *vîlî*, to choose, वृनाति *vlinâti*; Caus. वृपयति *vlepayati*, he causes to choose.
29. शट् *sad*, to fall, शीयते *sîyate*; Caus. शातयति *sâtayati*, he falls; but not, if it means to move. (Pâñ. VII. 3, 42.)
30. शो *so*, to sharpen, शयति *syati*; Caus. शाययति *sâyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sâdhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्वति *syati*; Caus. साययति *sâyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphárayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय *spháy*, to grow, स्फायते *sphâyate*; Caus. स्फावयति *sphâvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smápayate*, he astonishes; also स्माययति *smâyayati*, he causes a smile by something. (Pân. vi. 1, 57.)
36. ह्री *hri*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pân. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvâyayati*, he causes to call.
38. हन् *han*, to kill, हंति *hanti*; Caus. शातयति *ghâtayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kárayati*, -te; Impf. अकारयत्, °ता, *akárayat*, -ta; Opt. कारयेत्, °ता, *kárayet*, -ta; Imp. कारयतु, °ता, *kárayatu*, -tám; Red. Perf. कारयांचकार, °चक्रे, *kárayāñchakára*, -chakre (§ 342); Aor. अचीकरत्, °ता, *achíkarat*, -ta; Fut. कारयिष्यति, °ते, *kárayishyati*, -te; Cond. अकारयिष्यत्, °ता, *akárayishyat*, -ta; Per. Fut. कारयिता *kárayitd*; Ben. कार्यात् *káryát*; कारयिषीष्ट *kárayishishṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropped (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *káryate*, he is made to do; रोप्यते *ropýate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhávayishye* or भाविष्ये *bhávishye*.

Cond. अभावयिष्ये *abbhávayishye* or अभाविष्ये *abbhávishye*.

Per. Fut. भावयिताहे *bhávayitáhe* or भाविताहे *bhávitidhe*.

Ben. भावयिष्यीय *bhávayishiya* or भाविष्यीय *bhávishya*.

First Aor. I. 1. p. अभावयिषि *abbhávayishi* or अभाविषि *abbhávishi*.

2. p. अभावयिष्ठाः *abbhávayishtháḥ* or अभाविष्ठाः *abbhávishtháḥ*.

3. p. अभावि *abbhávi*.



CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding श् s to the root. Thus from भु bhu, to be, चुभूष् búbhúsh, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. चुभूषामि bubhúshámi, चुभूषसि bubhúshasi, चुभूषति bubhúshati, चुभूषावः bubhúshávah, &c.

§ 469. The roots which take the intermediate इ i have been given before (§ 331, 340), as well as those which take intermediate ई ī. Thus from विद् vid, to know, विविदिष् vividish, to wish to know; from त्र॑ त्रि, to cross, तितरिष् titarish or तितरोष् titarish, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ i. Thus बुध् budh forms चुबोधिष्ठति bubodhishati; दिव् div, दिदेविष्ठति didevishati: also कृ kri, चिकारिष्ठति chikarishati; दृ dṛi, दिदरिष्ठति didarishati. But भिद् bhid, Des. चिभित्सति bibhitsati (Pān. I. 2, 10); गुह् guh, चुगुक्षति jugukshati (Pān. VII. 2, 12). In fact, no Guṇa without intermediate इ i.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् rud, रुरुदिष्ठति rurudishati. Other bases may be strengthened optionally; चुत् dyut, दिच्युतिष्ठते didyutishate or दिष्युतिष्ठते didyotishate. Certain bases which do not take intermediate इ i are actually weakened; खप् svap, सुषुप्तिष्ठति sushupsati.

1. Verbs which do *not* take Guṇa, though they have intermediate इ i.

रुद् rud, to cry, रुरुदिष्ठति rurudishati; चिद् vid, to know, विविदिष्ठति vividishati; चुम् mush, to steal, चुमुषिष्ठति mumushishati. (Pān. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ i.

Verbs beginning with consonants, and ending in any single consonant, except य् y or ञ् v, and having इ i or उ u for their vowel. (Pān. I. 2, 26.)

चुत् dyut, दिच्युतिष्ठते didyutishate or दिष्युतिष्ठते didyotishate.

But दिव् div, दिदेविष्ठति didevishati or, without इ i, दुष्युषति duṣyūshati (Pān. VII. 2, 49); चृत् vrit, विवर्तिष्ठते vivartishate or विवृतिष्ठति vivṛtsati.

3. Verbs ending in इ i or उ u, not taking intermediate इ i, lengthen their vowel; final च् ch and ञ् ñ become ई́ ī, and, after labials, ऊ́ úr. (Pān. VI. 4, 16.)

जि ji, to conquer, जिगीषति jigīshati; यु yu, to mix, युयुषति yuyūshati.

कृ kri, to do, चिकीर्षति chikīrshati; त्र॑ त्रि, to cross, तितरीषति titrīshati.

मृ mri, to die, मुमूर्षति mumūrshati; पृ pṛi, to fill, पुपूर्षति pupūrshati.

If, however, they take intermediate इ i, they likewise take Guṇa.

स्मि smi, to smile, सिस्मयिष्ठते sismayishate; पूर्ण pu, to purify, पिपविष्ठते pipavishate; गृ gr̥i, to swallow, जिगरिषति jigarishati; दृ dṛi, to respect, दिदरिष्ठते didarishate.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 16.)
 गम् *gam*, अधिजिगामते *adhijigdīnsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.
 हन् *han*, जिघांसति *jighāṁsatati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. V. 4, 17.)
 तन् *tan*, तितांसति *titāṁsatati* or तितंसति *titāṁsatati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 42.)
 सन् *san*, सिशासति *sishāsati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रछ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. I. 2, 8.)
 ग्रह् *grah*, जिघृक्षति *jighṛikshati*. स्वप् *svap*, सुषुप्ति *sushupsati*.
 प्रछ् *prachh*, पिपृच्छिषति *pipṛichchhishati*.
8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.
 मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.
 मा *mā* (माति *māti*, to measure, मिमीते *mimite*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.
 दा *dā* (ददाति *dadāti*, to give, *dāñ*, Dh. P. 25, 9, *dāñ*, Dh. P. 22, 32; द्यति *dyati*, to cut, *do*, Dh. P. 26, 39; but not दाति *dāti*, to cut, *dāp*, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.
 धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिष्टते *riṣṭate*.
 लभ् *labh*, to take (लभते *labhate*), Des. लिष्टते *liṣṭate*.
 शक् *sak*, to be able (शक्नोति *saknoti*, शक्यति *sakyati*), Des. शिष्टति *sikshati*.
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.
 आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.
 झप् *jnap*, to command (झप्यति *jnapayati*), Des. झीप्सति *jñīpsati*.
 चूर्ख् *ridh*, to grow (चूर्भोति *ridhnoti*), Des. इर्त्सति *īrtsati*.
 दंभ् *dambh*, to deceive (दभ्नोति *dabhnoti*), Des. धीप्सति *dhīpsati* or धिष्टति *dhipsati*.
 मुच् *much*, to free (मुच्नति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.
 राध् *rādh*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *rīritsati*).
- § 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures. गुप् *gup*, जुगुप्तते *jugupsate*, he despises.
 तिज् *tij*, तितिष्ठते *titiṣhate*, he bears. मान् *mān*, मीमांसते *mīmāṁsate*, he investigates.

बद्ध *badh*, बीभत्सते *bibhatsate*, he loathes. **दान्** *dán*, दीदांसते *didámsate*, he straightens.
शान् *sán*, शीशांसते *stámsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base:

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठासति *tishṭhásati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, घ् *ph*, च् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पुप् *pú*, पिपावयिषति *pipávayishati*, (Red. Aor. अपीपवत् *apípavat*.) See § 375.

भू *bhū*, विभावयिषति *bibhávayishati*, (Red. Aor. अभीभवत् *abibhavat*.)

यु *yu*, यियवयिषति *yiyávayishati*, and Caus. Desid. यियावयिषति *yiyávayishati*.

जु *ju*, जिजावयिषति *jjávayishati*, (Red. Aor. अजीजवत् *ajjájavat*.)

But नु *nu*, नुनावयिषति *nunávayishati*, (Red. Aor. अनूनवत् *anúnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, शु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i*; or उ *u* in the reduplicative syllable.

सु *sru*, सिस्रावयिषति *sisrāvayishati* or सुस्रावयिषति *susrávayishati*; but the simple desiderative सुस्रूषति *susrúshati* only.

स्वापय् *svápay*, the Caus. of स्वप् *svap*, forms सुस्वापयिषति *sushvápayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *as* forms अशिङ् + इषति *asiś + ishati*.

अट् *at* forms अटिट् + इषति *atiṭ + ishati*.

अक्ष् *aksh* forms अचिक्ष् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or त् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिषिषति *archich-ishi*.

उञ्ज् *ubj*, उञ्जिजिषति *ubjij-ishi*.

In ईर्ष्ये *irshy* the last consonant is reduplicated.

ईर्ष्ये *irshy*, ईर्ष्येपिषति *irshyiy-ishi* or ईर्ष्यिषिषति *irshyish-ishi*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kandúyati* (§ 498) the final य् *y* is reduplicated.

कंडूय *kandúy*, कंडूपिषिषति *kandúyiy-ishi*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचीषति *chichīshati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिषीषति *jigīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intension or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटायते *atāyate*, he wanders about; अज् *as*, to eat, अश्याइयते *asāsyate*; अर् *ri*, to go, अरायते *ardryate* and अरति *ararti* (Siddh.-Kaum. vol. II. p. 216); अर्णु *arṇu*, to cover, अर्णोनूयते *arṇonūyate* (Pān. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवीति *bóbhaviti* or बोभेति *bóbhöti*.

The Âtmanepada would be बोभुते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभ्यिता *bobhúyitā*, but सोसूचिता *sosúchitā*. (Pān. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechíyate*; श्रु *śru*, to hear, शोश्रूयते *śośrúyate*. आ *ā* is changed to ई *ī*: आ *dhā*, to place, देधीयते *dedhíyate*. अर् *ri* becomes ईर् *ir*, or, after labials, अर् *ür*: गृ *tri*, to cross, गोतीर्यते *tetíryate*; पृ *prī*, to fill, पोपूर्यते *popúryate*. Final अर् *ri*, however, when following a simple consonant, is changed to एरी *ri*, not to एरि *ri*: कृ *kri*, to do, चेक्रीयते *chekríyate*. When following a double consonant it is changed to अर् *ar*: सृ *smṛi*, to

remember, साम्यते *sāmmaryate*. These intensive bases are conjugated like bases of the Div class in the Ātmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोध्य *bobhúya*, बोध्यिता *bobhú-y-itā*; from बेभिदा *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य् *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate र् *r̥i* have peculiar forms of their own (§ 489, 490), and verbs in र् *r̥i* start from a base in अर् *ar*, and therefore have आ॒ ा॑ in the reduplicative syllable. गृ॒ गृ॑ *tri*, तर॒ तर॑ *tar*, तात्रिमि॒ तात्रिमि॑ *tātrarmi*; 3rd pers. plur. तात्रिरति॒ तात्रिरति॑ *tātrarati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोध्य *bobudh*, बोधमि॒ *bobodhmi*; but बोधमः॒ *bobudhmaḥ*. From बोधु॒ *bobhú*, बोधोमि॒ *bobhomī*, बोधवानि॒ *bobhavāni*; but बोधमः॒ *bobhūmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई॑ *i* may be optionally inserted:

बोधमि॒ *bobodhmi* or बोधीमि॒ *bobudhīmi*; बोधोमि॒ *bobhomī* or बोधवीमि॒ *bobhavīmi*. And remark further, that before this intermediate ई॑ *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोधीमि॒ *bobudhīmi*, बोधवानि॒ *bobudhāni*, अबोधमं॒ *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेदि॒ or वेविदीमि॒ <i>vevedmi</i> or <i>vevidīmi</i>	अवेविदं॒ avevidam	वेविदानि॒ <i>vevidāni</i>
वेवेति॒ or वेविदीषि॒ <i>vevetsi</i> or <i>vevidīshi</i>	अवेवेत्॒ or अवेविदीः॒ avevet or <i>avevidih</i>	वेविद्धि॒ <i>veviddhī</i>
वेवेत्ति॒ or वेविदीति॒ <i>vevetti</i> or <i>vevidīti</i>	अवेवेत्॒ or अवेविदीत्॒ avevet or <i>avevidīti</i>	वेवेत्तु॒ or वेविदीत्तु॒ <i>vevettu</i> or <i>vevidītu</i>
वेविद्धः॒ <i>vevidvah</i> , &c.	अवेविद्धा॒ <i>avevidva</i>	वेविदाव॒ <i>veviddvā</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य् *y*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ॒ ा॑ to आ॒ ा॑ (Pāṇ. VII. 4, 83).

चि॒ *chi*, to gather, चीय॒ *chīya*, चेचीयते॒ *chechīyate*; चेचेति॒ *checheti*.

क्रुश॒ *kruś*, to abuse, क्रुश्य॒ *kruśya*, चोक्रुश्यते॒ *chokruśyate*; चोक्रोष्टि॒ *chokroṣṭi*.

त्रौक॒ *trauk*, to approach, त्रौक्य॒ *traukyā*, तोत्रौक्यते॒ *totraukyate*; तोत्रौक्ति॒ *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekyā*, रेरेक्यते *rerekyate*; रेरेक्ति *rerektti*.

कृ *kri*, to do, क्रिय *kriya*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चर्कर्ति *charkarti*.

कृ *kri*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकर्ति *chākarti*. (४ 482.)

पूर्ण *pūri*, to fill, पूर्य *pūrya*, पोर्यते *popūryate*; पार्पति *pāparti*.

स्मृ *smṛi*, to remember, स्मर्य *smaryā*, सास्मर्यते *sāsmaryate*; सर्स्मर्ति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dēdīyate*; दादाति *dādāti*.

हे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वंच् *vañch*, संस् *sraṁs*, धंस् *dhvams*, भंस् *bhrams*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद् *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वंच् *vañch*, to go round, चनीवच्यते *va nī vachyate*; चनीवच्यति *vaniavañchati*.

संस् *sraṁs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीसंसर्सीति *sanisraṁsiti*.

धंस् *dhvams*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वंसीति *dantdhvam̄siti*.

भंस् *bhrams*, to fall, चनीभ्रस्यते *ba nī bhrasyate*; चनीभ्रंसीति *banibhram̄siti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanikashti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panipatitti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panipaditti*.

स्कंद् *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chaniskanditi*.

§ 486. Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

ध्रम् *bhram*, to roam, चंध्रम्यते *bambhramyate*; चंध्रमीति *bambhramīti*.

हन् *han*, to kill, चंघम्यते *jaṅghanyate*; चंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंज् *dahś*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dahś*, दंदश्यते *daṁdaśyate*; दंदशीति *daṁdaśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphuliīti* or पंफुलि *pamphuli*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चूर्णि *ri* insert री *ri* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vriti*, वरीवृत्यते *va ri vṛityate*; वरीवृतीति *va ri vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitīti*. वर्वर्ति *varvarti*.

वरिवृतीति *va ri vṛitīti*. वरिवर्ति *varivarti*.

वरीवृतीति *va ri vṛitīti*. वरीवर्ति *varivarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhabīya-dhātuvṛitti. Other grammarians give सास्मर्ति *sāsmartī*.

§ 490. The same applies to roots ending in चक्[॒]॑*ri*, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ <i>kṛi</i> ; चर्करीति <i>cha r karīti</i> .	चर्कर्ति <i>charkarti</i> .
चरिकरीति <i>cha ri karīti</i> .	चरिकर्ति <i>charikarti</i> .
चरीकरीति <i>cha r̥ karīti</i> .	चरीकर्ति <i>charīkarti</i> .

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् *svap*, to sleep, सोषुप्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pāṇ. VI. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संसर्वति *samsyanti*.

व्ये *vye*, to cover, वेपीयते *vevityate*; but वाप्यति *vāvyati*; or (§ 483) वाप्येति *vāvyeti*.

वश् *vas*, to desire, वावश्यते *vāvashyate*; वावश्ति *vāvashṭi*. (Pāṇ. VI. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepiyate*; पाप्याति *pāpyāti*. (Pāṇ. VI. 1, 29.)

श्वि *śvi*, to swell, शोश्यते *śoshyate* or शेष्यीयते *śesiyate*; शेष्येति *śesveti*. (Pāṇ. VI. 1, 30.)

हन् *han*, to kill, जेह्नीयते *jeghniyate*; जंघंति *jaṅghanti*. (Pāṇ. VII. 4, 30, vārt.)

ग्रा *ghrā*, to smell, जेघ्रीयते *jeghrīyate*; जाग्राति *jāghrāti*. (Pāṇ. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)

गृ *grī*, to swallow, जेग्लियते *jeglyate*; जागर्ति *jāgarti*. (Pāṇ. VIII. 2, 20.)

शि *śi*, to lie down, शाश्यते *śāśyayate*; शेशेति *śeseti*. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyishayishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यक् *yak*, the sign of the Intensive Ātmaneypada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यक् *yak* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anāngakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudi forms सोषोप्ति *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुप्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वप्तीति *sāsvapṭīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekiyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिते *sesinte*, because it is in the Ātm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार *bobhavāñchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

C H A P T E R XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *syena*, hawk, we have श्येनायते *syendyáte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrīyáti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛishṇā*, कृष्णाति *kṛishṇáti*, he behaves like Krishna; from पितृ *pitṛi*, father, पितरति *pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in या yá, Parasmaipada.

§ 494. By adding या yá to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same या ya, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrīyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prásádīyati*, from प्रासाद *prásāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्ठां भिक्षुः *prásádīyati kuṭṭhāṁ bhikshuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this या ya,

1. Final अ a and ए e are changed to ई i; सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter †.
2. इ i and उ u are lengthened; पति *pati*, master, पतीयति *patīyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.

* They are called in Sanskrit लिङ्ग *lidhu*, from लिंग *linga*, it is said, a crude sound, and धू *dhu*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *asánīyati*, he wishes to eat at the proper time, and अशनायति *asandāyati*, he is ravenously hungry; between उदकीयति *udakiyati*, he wishes for water, and उदन्यति *udanyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāñ. VII. 4, 34.)

3. चू[॒] *ri* becomes रो[॒] *ri*, ज्ञो[॒] *o* becomes ज्ञव[॒] *av*, ज्ञौ[॒] *au* becomes ज्ञाव[॒] *āv*; पितृ[॒] *pitri*, father, पितृयति[॒] *pitryati*, he treats like a father; नौ[॒] *nau*, ship, नाव्यति[॒] *nāvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति[॒] *rājiyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति[॒] *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति[॒] *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति[॒] *namasyati*, he worships (Pāṇ. III. I, 19).

Denominatives in य् yá, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य् *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; इयेन *sýena*, hawk, इयेनायते *syendáyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhríśa*, much, भृशायते *bhríśáyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭáyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romantháyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumári*, girl, कुमारायते *kumáráyate*, he behaves like a girl. (Pāṇ. VI. 3, 36–41.)
- 2 and 3. Final ई *i* and उ *u*, चू[॒] *ri*, ज्ञो *o*, ज्ञौ *au* are treated as in § 496; शुचि[॒] *suchi*, pure, शुचीयते *suchiyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājáyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. I, 11) be treated like nominal bases in अ *a*. Hence from विद्वा[॒] *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरा[॒] *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from ब्रह्म *brihat*, great, ब्रह्मायते *briháyate*, he becomes great. (Pāṇ. III. I, 12.)

§ 498. Some verbs are classed together by native grammarians as Kāṇḍvādi's, i. e. beginning with Kāṇḍū. They take य् *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य् *ya* (§ 501). Nouns ending in अ *a* drop it before य् *ya*. Thus from अगद् *agada*, free from

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by अय् *kyash*, the rest by अय् *kyañ*. Thus from लोहित *lohitā*, red, लोहितायति or लोहितायति or -ते, he becomes red. (Pāṇ. III. I, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुखं *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍū*, scratching, कंडूयति or °ते *kaṇḍuyati* or -te, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from शीरं *kshīra*, milk, शीरस्यति *kshīrasyati*, the child longs for milk; from लवणं *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *asvasyati*, the mare longs for the horse; वृषस्यति *vṛishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधुं *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्यं *kāmya*, a denominative from कामं *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता-*putrakāmyitā*. Here the य् *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य् *ya* are conjugated like verbs of the Bhû class in the Parasmaipada and Ātmanepada. Pres. पुत्रीयामि *putriyāmi*, Impf. अपुत्रीयं *aputriyam*, Imp. पुत्रीयाणि *putriyāni*, Opt. पुत्रीयेयं *putriyeyam*. Pres. इयेनाये *śyenāye*, Impf. अइयेनाये *aśyenāye*, Imp. इयेनायै *śyenāyai*, Opt. इयेनायेयं *śyenāyeya*. In the general tenses the base is पुत्रीय *putriy* or इयेनाय *śyenāy*; but when the denominative य् *y* is preceded by a consonant, य् *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putriyāmāsa* (§ 325, 3), Aor. अपुत्रीयिष्यं *aputriyisham*, Fut. पुत्रीयिष्यामि *putriyishyāmi*, Per. Fut. पुत्रीयिता *putriyitā*, Ben. पुत्रीयासं *putriyāsām*.

From इयेनायते *śyenāyate*, Per. Perf. इयेनायामास *śyenāyāmāsa*, Aor. अइयेनायिषि *aśyenāyishi*, Fut. इयेनायिष्ये *śyenāyishye*, &c.

From समिधं *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिध्यिता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय् aya.

§ 502. Some denominative verbs are formed by adding अय् *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Ātmanepada, some in the Ātmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाशं *pāsa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्णनं *varman*, armour, संवर्णयति *saṁvarṇayati*, he arms, (the final न् *n* being dropt); from मुङ्डं *munḍa*, shaven, मुङ्डयति *munḍayati*, he shaves; from शब्दं *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्रं *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Ātmanepada. Thus from पुच्छ puchchha, tail, उत्पुच्छते utpuchchhayate, he lifts up the tail (Pān. III. 1, 20).

If अय aya is to be added to nouns formed by the secondary affixes मत् mat, वत् vat, मिन् min, विन् vin, these affixes must be dropped. From स्रग्विन् sragvin, having garlands, स्रजयति srajayati.

If अय aya is added to feminine bases, they are generally replaced by the corresponding masculine base. From इयेनी īyenī (§ 247), white, इयेतयति īyetayati, he makes her white (Pān. VI. 3, 36).

Certain adjectives which change their base before इष्ट ishīha of the superlative, do the same before अय aya. मृदु mridu, soft, अदयति madayati, he softens; दूर dūra, far, दवयति davayati, he removes.

Some nominal bases take आपय āpayā. Thus from सत्य satya, true, सत्यापयति satyāpayati, he speaks truly; from अर्थ artha, sense, अर्थापयति arthāpayati, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. अ a is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guna, where possible, as in the Bhū class.

Thus from कृष्ण krishṇa, कृष्णति krishnati, he behaves like Krishṇa; from माला mālā, garland, मालाति mālāti, it is like a garland, Impf. अमालात् amālāt, Aor. अमालासीत् amālāsīt; from कवि kavi, poet, कवयति kavayati, he behaves like a poet; from वि vi, bird, वयति vayati, he flies like a bird; from पितृ pitṛi, father, पितरति pitarati, he is like a father; from राजन् rājan, king, राजानति rājānat, he is like a king (Pān. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pān. I. 4, 58–61; § 148).

अति ati, beyond. अधि adhi, over (sometimes ए dhi). अनु anu, after. अप् apa, off. अपि api, upon (sometimes ए pi). अभि abhi, towards. अव् ava, down (sometimes ए va). आ d, near to. उद् ud, up. अप् upa, next, below. दुः duḥ, ill. नि ni, into, downwards. निः nih, without. अरा parā, back, away. एरि pari, around. प्रा pra, before. प्रति prati, back. ए vi, apart. सं sam, together. सु su, well. They all have the *uddita* on the first syllable except अभि abhi.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pān. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to अ bhū, to be, अस् as, to be, कृ kri, to do, and गम् gam, to go.

अच्छ् *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोष्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adakṛitya*, having done it thus. अंतर् *antar*; e.g. अंतरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alankṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astangatya*, having gone to rest, having set. आविः *avīḥ*; e.g. आविर्भूय *avirbhūya*, having appeared. तिरः *tirah*; e.g. तिरोभूय *tirobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduh*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *suklī*, in शुक्लीकृत्य *suklikṛitya*, having made white. (Here the final अ *a* of शुक्ल *sukla* is changed to ई *i*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; चु *ri* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *i*; e.g. राजीकृत्य *rājikṛitya*, having made king.) Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karṇapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविंदमति नेश्वरः *govindam ati neśvarah*, Isvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमनवर्च्यते *vishṇu-manvaryate*, he is worshipped after Vishnu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amritam*, immortality in return for faith; आ मृतोः ा मृत्योः *ā mrityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षपाणं *upa nishke kārshapāṇam*, a Kārshapāṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchāleshu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from नंदः *mandah*, slow, नंदं नंदं *mandam mandam*, slowly, slowly; शीघ्रः *sighram*, quickly; भृवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतर् *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, between, with acc.; without, with acc. आरात् *árāt*, far off, with abl. वहि: *vahih*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchhaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samakṣham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरा *purah*, before, with gen. अमा *amā*, सचा *sachā*, साकं *sākam*, समा *samā*, सर्वं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अपक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातर् *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्राय *ahndāya*, by day. दोषा *doshā*, by night. नक्तम् *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. इयः *hyah*, yesterday. पूर्वेयुः *pūrvedyuh*, yesterday. आः *śvah*, to-morrow. परेयवि *paredyavi*, to-morrow. ज्योत् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सदा: *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuḥ*, भूयः *bhuyah*, चारं *vāram*, again. सकृत् *sakrit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. उर्ध्वं *urdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईशत् *īshat*, a little. तूष्णीं *tūṣṇīm*, quietly. वृथा *vṛithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोशं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल्ल kila, indeed. खलु khalu, certainly. विना vinā, without, with acc., instr., or abl. चूते rite, without, with acc. or abl. नाना nānā, variously. सुषु sushṭhu, well. दुषु dushṭhu, badly. दिष्ट्या dishṭyā, luckily. प्रभृति prabhṛiti, et cetera, and the rest, with abl. कुवित् kuvit्, really? कच्छित् kachchit्, really? कथं katham, how? इति iti, इथं ittham, thus. इव iva, as; हरिरिव harir iva, like Hari. वत् vat, enclitic; हरिवत् harivat, like Hari.

Conjunctions and other Particles.

§ 508. अथ atha, अथो atho, now then. इति iti, thus. यदि yadi, when. यथपि yadyapi, although. तथापि tathāpi, yet. चेत् chet, if. न na, नो no, not. ए cha, and, always enclitic, like que. किंच kimcha, and. मा mā or मा स्मा sma, not, prohibitively. वा vā, or. वा vā—वा vā, either—or. अथवा athavā, or. एव eva, even, very; (स एव sa eva, the same.) एवं evam, thus. नूनं nūnam, doubtlessly. यावत् yāvai—तावत् tāvat, as much—as. यथा yathā—तथा tathā, as—so. येन yena—तेन tena, यद् yad—तद् tad, and other correlatives, because—therefore. तथाहि tathāhi, thus, for. तु tu, परं param, किंतु kintu, but. चित् chit, चन chana, subjoined to the interrogative pronoun किं kim, any, some; as कश्चित् kaśchit, some one; कथंचन kathañchana, anyhow. हि hi, for, because. उत् uta, उताहो utāho, or. नाम nāma, namely. प्रत्युत् pratyuta, on the contrary. नु nu, perhaps. ननु nanu, Is it not? स्वित् svit, किंस्वित् kiṁsvit, perhaps. अपि api, also, even. अपि ए api cha, again. नूनं nūnam, certainly.

Interjections.

§ 509. हे he, भो bho, vocative particles. अये aye, हये haye, Ah! धिक् dhik, रे re, घरे are, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः deva-dásah, a servant of god; राजपुरुषः rājapurushah, a king's man; प्रत्यग्मुखः pratyagmukhah, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कात्हीभार्यैः *kaṭhībhāryāḥ*, having a Kaṭhī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यैः *śobhanabhbāryāḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayibhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rāja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The Karmadhāraya is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the Karmadhāraya, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक् *udaka*, water, पाद् *pāda*, foot, हृदय् *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i.e. उद् *uda*), पद् *pad*, and हृद् *hrid*. हृद्रोगः *hṛidrogāḥ*, heart-disease, or हृदयरोगः *hṛidayarogāḥ*. (Pāṇ. vi. 3, 51–60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrahmaṇaḥ*, a bad Brāhmaṇ, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुषः *kaduṣaḥ*, a bad camel. The same takes place before रथ् *ratha*, वद् *vada*, and त्रिपा *trīpa*: कद्रथः *kadrathāḥ*, a bad carriage; कत्त्रिणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्षः *aksha*: कापथः *kāpathaḥ*, and optionally before पुरुषः *purusha*. (Pāṇ. vi. 3, 101–107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhûmau*, fire and smoke ; शशकुशपलाशः *śaśa-kuśa-paldśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशः *śaśa-kuśa-paldśam*, nom. sing. neut. They will be called *Collective Compounds*.
- III. The next class, called *Bahuvrîhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus वहव्रीहिः *bahu-vrîhiḥ*, possessed of much rice, scil. देशः *deśah*, country ; रूपवद्वार्यः *rûpavad-bhâryah*, possessing a handsome wife, scil. राजा *râjâ*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Anyayibhâva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakâryâṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. Determinative Compounds.

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *kṛishṇa-śritah*, m. f. n. gone to Krishṇa, dependent on Krishṇa, instead of कृष्णं श्रितः *kṛishṇam śritah*. दुःखातितः *duḥkha-atitah*, m. f. n. having overcome pain, instead of दुःखमतितः *duḥkham atitah*. वर्षभोगः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grâmam-prâptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grâmam prâptah*.

práptah: it is more usual, however, to say प्राप्तग्रामः *práptagrámah* (Pân. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigirih*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धन्यार्थः *dhánya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhányena*).

शंकुलाखडः *śankulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śankulādbhih*). दात्रचक्रः *dátra-chchinnah*, m. f. n. cut (*chchinnah*) by a knife (*dátrena*). हरित्रदः *hari-trdah*, m. f. n. protected (*trdah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaih*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).

पितृसमः *pitri-samah*, m. f. n. like the father, i. e. *pitrā samah*. नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaih*). विश्वोपास्यः *viśva-upásyah*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kritah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-dáru*, n. wood (*dáru*) for a sacrificial stake (*yúpáya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dvija-arthah*, m. f. n. object (*arthah*), i. e. intended for Brâhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्था यवागः *dvijárthā yavágīlh*, fem. gruel for Brâhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorabhayah*).

स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grámah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.

राजपुरुषः *rája-purushah*, m. the king's man, instead of *rájñah*, of the king, *purushah*, the man. राजसखः *rája-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुम्भकारः *kumbha-kárah*, a maker (*kárah*) of pots (*kumbhánám*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अद्धशौँडः *aksha-śauṇḍah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast..

* Most words ending in त्रि *tri* or का *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*; पुरा भेत्ता *purám bhettā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *devapújakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः: *sahasā-kritah*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनाषष्ठः**: *ātmanā-shashīhah*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं**: *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छाहृभं**: *kṛichchhṛalabdhām*, obtained with difficulty. **स्वसुःपुत्रः**: *svasuh-putrah*, sister's son (Pāṇ. vi. 3, 23). **दिवस्यतिः**: *divas-patiḥ*, lord of heaven. **वाचस्यतिः**: *vāchas-patiḥ*, lord of speech. **देवानांप्रियः**: *devāndām-priyah*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः**: *gehe-panditah*, learned at home, i. e. where no one can contradict him. **खेचरः**: *khecharah*, moving in the air. **सरसिङ्गः**: *sarasi-jah*, born in a pond, water-lily. **हृदिस्पृशः**: *hṛidi-spris*, touching the heart. **युधिष्ठिरः**: *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वेकायः**: *pūrva-kāyah*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः**: *pūrva-rātrah*, the first part of the night, i. e. the fore-night; **राजदंतः**: *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ a. Hence **जलमुच्**: *jalamuch*, water-dropping, i. e. a cloud; **सोमपा**: *soma-pā*, Soma-drinking, nom. sing. **सोमपाः**: *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् t: **विश्वजित्**: *viśvajit*, all-conquering, from जि ji, to conquer. Other suffixes used for the same purpose are अ a, इन् in, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं: *nīla-utpalam*, neut. the blue lotus. **परमात्मा**: *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः**: *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः**: *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātrih*, night. *Rātrih*, fem., is changed to *rātra*; cf. **पूर्वरात्रः**: *pūrva-rātrah*, masc. the fore-night; **मध्यरात्रः**: *madhya-rātrah*, masc. midnight; **पुण्यरात्रः**: *punya-rātrah*, masc. a holy night. **द्विरात्रं**: *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः**: *mahā-rājah*, masc. a great king. In these compounds **महा**: *mahat*, great, always becomes **महा**: *mahā* (Pāṇ. vi. 3, 46), and **राज्**: *rājan*, king, **राजः**: *rājah*; as **परमराजः**: *parama-rājah*, a supreme king: but **सुराजा**: *su-rājā*, a good king, **किंराजा**: *kimrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः**: *priya-sakhab*, masc. a dear friend. **सखि**: *sakhi* is changed to **सखः**: *sakhab*. **परमाहः**: *parama-ahah*, masc. the highest day. In these compounds **अहन्**: *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अहा *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *púrvāhṇah*, the fore-noon. कुपुरुषः *ku-purushah*, masc. a bad man, or कापुरुषः *kāpurushah*. प्राचार्यः *prāchāryah*, masc. a hereditary teacher, i. e. one who has been a teacher (*áchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇah*, masc. a non-Brâhman, i.e. not a Brâhman. अनस्वः *an-aśvah*, masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyāmāh*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशत्पिंगलः *iśhat-pīngalāh*, m. f. n. a little brown, from *iśhat*, a little, and *pīngala*, brown. सामिकृतः *sāmi-kṛitah*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brâhman; राजाधमः *rājādhamaḥ*, the lowest king; भरतश्रेष्ठः *bharataśreshṭhaḥ*, the best Bharata; पुरुषव्याघः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोविन्दारकः *govindārakah*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *i*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *i* or अं *am*.

पञ्चगच्छं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गवा *gava* (Pân. II. 1, 23), and नौ *nau* to नावा *nāva*. पञ्चगुः *pañcha-guh*, as an adjective, worth five cows (Pân. V. 4, 92). द्विनौः *dvinauh*, bought for two ships. द्वयुङ्गुः *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्वाहः *dvy-ahah*, masc. a space of two days; *ahan* changed to *ahah* (Pân. II. 1, 23). पञ्चकपालः *pañcha-kapālah*, m. f. n. an offering (*purodāśah*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumāri*, fem. an assemblage of ten youths. चतुर्युगम् *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चुच्च rich, verse, पुर् pur, town, अप् ap, water, धुर् dhur, charge, पथिन् pathin, path, add final अ a (Pāṇ. v. 4, 74); अर्धचः ardharchaḥ, a half-verse. This is optional with पथिन् pathin after the negative अ a; अपथं apatham or अपंथाः apanthdhaḥ.
2. राजन् rājan, king, अहन् ahan, day, सखि sakhi, friend, become राज् rāja, अह् aha, सखा sakha; महाराजः mahārājāḥ. (Pāṇ. v. 4, 91.)
3. उरस् uras, if it means chief, becomes उरस् urasa; अश्वोरसं aścorasam, an excellent horse (Pāṇ. v. 4, 93). Likewise after प्रति prati, if the locative is expressed; प्रत्युरसं pratyurasam, on the chest (Pāṇ. v. 4, 82).
4. अक्षि akshi, eye, becomes अक्ष् aksha, if it ceases to mean eye. गवाक्षः gavākshah, a window; but ब्राह्मणाक्षः brāhmaṇākshi, the eye of a Brāhmaṇa. (Pāṇ. v. 4, 76.)
5. अनस् anas, cart, अश्मन् aśman, stone, अयस् ayas, iron, सरस् saras, lake, take final अ a if the compound expresses a kind or forms a name. कालायसं kālāyasam, black-iron; but सदयः sadayah, a piece of good iron. (Pāṇ. v. 4, 94.)
6. ब्रह्मन् brahman becomes ब्रह्म brahma, if preceded by the name of a country; सुराश्त्रब्रह्मः surāshṭrabrahmaḥ, a Brāhmaṇa of Surāshṭra (Pāṇ. v. 4, 104). After कु ku and महा mahā that substitution is optional (Pāṇ. v. 4, 105).
7. तक्षन् takshana takes final अ a after ग्राम grāma and कौट kauṭa; ग्रामतक्षः grāmatakshah, village carpenter. (Pāṇ. v. 4, 95.)
8. अन् svan, dog, takes final अ a after अति ati, and after certain words, not the names of animals, with which it is compared; अकर्षाशः ākarshaśvah, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्वन् adhvān becomes अध्व adhva after prepositions; प्राध्वः prādhvah. (Pāṇ. v. 4, 85.)
10. सामन् sāman, hymn, and लोमन् loman, hair, become साम sāma and लोम loma after प्रति prati, अनु anu, and अव् ava; अनुलोमः anulomaḥ, regular; अनुलोमं anulomam, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् tamas becomes तमस् tamasa after अव् ava, सं sam, and अंधं andha; अंधतमसं andha-tamasam, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् rahas becomes रहस् rahasa after अनु anu, अव् ava, and तप्त tapta; अनुरहसः anurahasah, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् varchas becomes वर्चस् varchasa after ब्रह्म brahma and हस्ति hasti; ब्रह्मवर्चसं brahma-varcasam, the power of a Brāhmaṇa. (Pāṇ. v. 4, 78.)
14. गो go becomes गव् gava, except at the end of an adjectival Dvigu. पञ्चगवं pañchagavam, five cows; but पञ्चगुः pañchaguḥ, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ nau, ship, becomes नाव् nāva, if it forms a numerical aggregate; पञ्चनावं pañchanāvam, five ships: not when it forms a numerical adjective; पञ्चनौः pañchanauḥ, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ nau, ship, after अर्धे ardha, becomes नाव् nāva; अर्धनावं ardhanāvam, half a ship. (Pāṇ. v. 4, 100.)
17. खारी khārī, a measure of grain, becomes खार khāra as an aggregate; द्विखारं dvikhāram: also after अर्धे ardha; अर्धेखारं ardha-khāram. (Pāṇ. v. 4, 101.)
18. अंजलि añjali, a handful, after द्वि dvi or त्रि tri, may, as an aggregate, take final अ a; अंजलं dvyañjalaṁ or द्विंजलिं dvyāñjaliḥ, two handfuls. (Pāṇ. v. 4, 102.)

19. अङ्गुलि *aṅguli*, finger, after numerals and indeclinables, becomes अङ्गुल *aṅgula*; अङ्गुलं *aṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्षि॒ष् *sakthi*, thigh, becomes सक्ष *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *púrva*; पूर्वसक्षं *púrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि॑ *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात् *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes एतत् *rātra*; सर्वरात्रः *saṛvārātrah*, the whole night; पूर्वरात्रः *púrvarātrah*, the fore-night; द्विरात्र॑ *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अहा॑ *ahna*; सर्वाहा॑ *saṛvāhnaḥ*, the whole day: but not after a numeral when it expresses an aggregate; द्वाहः *dvyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88–90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेता॑ *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहारा॑ *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्तयश्चौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्तयश्चं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णश्चौ *sukla-kṛishṇau*, white and black; गवाश्चं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्तयश्चौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्तयश्चः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *siva-keśavau*, Siva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in च *a* should stand first: ईशकृष्णश्चौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ॑ *i* (gen. ए॑ *eḥ*) and उ॑ *u* (gen. ओ॑ *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्त्रभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kṣatriyau*, a Brāhmaṇa and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा॑ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च॑ *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च॑ *ri*, or by पुत्र *putra*, son, change their च॑ *ri* into आ॑ *ā* (Pāṇ. vi. 3, 25). मातृ॑ *mātri*+पितृ॑ *pitri* form मातापितरौ॑ *mātā-pitarau*, father and mother; पितृ॑ *pitri*+पुत्र॑ *putra* form पितापुत्रौ॑ *pitāputrau*; होतृ॑ *hotri*+पोतृ॑ *potri* form होतापोतारौ॑ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ॑ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ॑ *agnīṣomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यौ *dyāvād-prīthivyau*, heaven and earth; उषासानक्तं *ushásā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाच् *vdch*+त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātrah*, a day and night, a वृत्थीप्रेषण *vṛtthīpṛṣṭhṇ* (Pāṇ. v. 4, 87).

§ 526. भातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; अशुरौ *śvasurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-pati*, जंपती *jampati*, or दंपती *dampati*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्वः *anaśvah*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तोदको ग्रामः *prāpta-udako grāmāḥ*, a water-reached village, a village reached by water. उद्धरण्डनद्वान् *ūdha-ratho 'nadvān*, a bull by whom a cart (*rathah*) is drawn (*ūdha*). उपहृतपशु रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीतांचरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parnah*, leafless, i.e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवत्त्वार्यः *rūpavat-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hrid*, having a good heart, a friend. भक्षितभिष्ठः *bhakṣita-bhikṣhah*, one who has eaten his alms. नीलोज्ज्वलघुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्ति *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *ānguli*, finger, substitutes final अ *a* if it refers to wood; द्वांगुलं दारु *dvyāngulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं भान्यादिविषेषणकाण्डं, Prakriyā-Kaumudi.

3. मूर्धन् *múrdhan*, head, substitutes final अ a after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dviṁárdhah*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ a after अंतर् *antar* and वहिः *vahih*; अंतलोमः *antar-lomah*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *násikā*, nose, becomes नस् *nasa*, if it stands at the end of a name; गोनसः *gonasah*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-násikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ a, हुः *duh*, or सु *su*, हलि *halī*, furrow, and सक्षिप्त *sakthi*, thigh, may substitute final अ a; अहलः *ahalah* or अहलिः *ahalih*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्नेधः *durnedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मी *kalyāṇadharmaḥ*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sam*, becomes सुजीवुः *prajāvuh* (Pāṇ. v. 4, 129). This is optional after उर्धवे *urdhva* (Pāṇ. v. 4, 130).
11. अधस् *ādhas*, udder, becomes अधन् *ādhan*; कुण्डोभी *kundodhnī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *páda*, foot, becomes पाद् *pád* after certain words; व्याघ्रपाद् *vyāghrapád*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidati*. (Pāṇ. v. 4, 141-145.)
17. ककुद *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajátakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskah*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvámikā*, having many masters, from स्वामिन् *svámin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईं, like नदी *nadī*, and words in री *rī*, add final क *ka*; बहुकुमारीकः *bahukumárīkah*, having many maidens; बहुभर्त्रीकः *bahubhartṛīkah*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumálakah* or बहुमालाकः *bahumálakah* or बहुमालः *bahumálah*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (*Avyayibhāva*) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरै *adhi harau*, loc. sing. अनुविष्णु *anu-vishnu*, after Vishnu, instead of अनु विष्णु *anu vishnum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Krishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakṣiṇam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-sakti*, according to one's ability, instead of शक्तियथा *śakti-yathā*. सत्रृणं *sa-tṛiṇam* with the grass; सत्रृणमति *satṛiṇam atti*, he eats (everything) even the grass, instead of त्रृणन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgā. उपशारदं *upa-śaradam*, near the autumn; from शारद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजारसं *upa-jarasam*, at the approach of old age; from जारस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिद्धं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mâdhav-rāo ghāṭ at Benares); प्रत्यग्ग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिद्धं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to oneself. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadi*, पौर्णमासी *paurṇamāstī*, आग्रहायणी *āgrahāyāṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशारदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

A P P E N D I X I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

■ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udditta*, acutely accented, and *anuddatta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

■ *ā d* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. VII. 2, 16. Ex. फूलः *phullâḥ* from निफला *niphalâ*.

■ *ī i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,¹⁰), Pâṇ. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नन्दयते *nandyate*; but from नन्थ् or मन्थ् *manth*, Pres. नन्थति *manthati*, Pass. मन्थते *mathyate*.

■ *īr* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pâṇ. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyott* from अच्युतर् *chyutir*.

■ *ī ī* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. VII. 2, 14. Ex. उन्नः *unnâḥ* from उन्दी *undî*.

■ *ū u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvd* (§ 337, II. 5), Pâṇ. VII. 2, 56; and therefore inadmissible in the past participle (Pâṇ. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शांत्वा *śāntvâ* from शमु *śamu*; but शांतः *śāntâḥ*.

■ *ū ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pâṇ. VII. 2, 44; and therefore inadmissible in the past participle (Pâṇ. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिद्धू *siddhû*; but सिद्धः *siddhah*.

■ *ī ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pâṇ. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *lokri*.

ए li shows that the verb takes the second aorist in the Parasmaipada (§ 367),
Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम्लि *gamli*.

ए e forbids Vṛiddhi in the first aorist (§ 348*), Pāṇ. VII. 2, 5. Ex. अमथीत् *ama-*
thit from मथे *mathe*.

ओ o indicates that the participle is formed in न na instead of न ta (§ 442, 5),
Pāṇ. VIII. 2, 45. Ex. पीनः *pīnah* from ओपायी *opyāyi*.

ऋ n shows that the verb follows the Ātmanepada (Pāṇ. I. 3, 12).

ऋ ŋ shows that the verb follows both the Ātmanepada and Parasmaipada,
the former if the act reverts to the subject (Pāṇ. I. 3, 72).

ऋ ŋi shows that the past participle has the power of the present (Pāṇ. III.
2, 187). Ex. फुलः *phullah*, blown, from निफला *niphala*.

ऋ ŋm shows that the vowel is not lengthened in the causative (§ 462, note),
Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist
of the passive (Pāṇ. VI. 4, 93).

Bhū Class (*Bhvādi, I Class*).

I. Parasmaipada Verbs.

1. भू bhū, to be.

- Parasmaipada : P. 1. भवामि *bhávámi*, 2. भवसि *bhávasi*, 3. भवति *bhávati*,
4. भवावः *bhávávah*, 5. भवथः *bhávathah*, 6. भवतः *bhávatah*, 7. भवामः *bhávámah*,
8. भवथ *bhávatha*, 9. भवंति *bhávanti*, I. 1. अभवं *ábhavam*, 2. अभवः *ábhavah*,
3. अभवत् *ábhavat*, 4. अभवाव *ábhaváva*, 5. अभवतं *ábhavatam*, 6. अभवतां *ábhavatám*,
7. अभवाम *ábhaváma*, 8. अभवत् *ábhavata*, 9. अभवन् *ábhavan*, O. 1. भवेयं *bháveyam*,
2. भवेः *bháveh*, 3. भवेत् *bhávet*, 4. भवेव *bháveva*, 5. भवेतं *bhávetam*, 6. भवेतां *bhávetám*,
7. भवेत *bhávema*, 8. भवेत् *bháveta*, 9. भवेयुः *bháveyuh*, I. 1. भवानि *bháváni*, 2. भव *bháva*,
3. भवत् *bhávatu*, 4. भवाव *bháváva*, 5. भवतं *bhávatam*, 6. भवतां *bhávatám*, 7. भवाम *bháváma*,
8. भवत् *bhávata*, 9. भवंत् *bhávantu* || Pf. 1. बभूव *babhúva*† (see p. 175),
2. अभूयिष *babhúvitha*, 3. अभूव *babhúva*, 4. अभूचिष *babhúvivá*, 5. अभूयुः *babhúváthuh*,
6. अभूवतुः *babhúvátuh*, 7. अभूयिम *babhúvímá*, 8. अभूव *babhúvá*, 9. अभूवः *babhúvuh*,
II A. 1. अभूवं *ábhúvam* (see p. 188), 2. अभूः *ábhúh*, 3. अभूत् *ábhút*, 4. अभूव *ábhúva*,
5. अभूतं *ábhútam*, 6. अभूतां *ábhútám*, 7. अभूत् *ábhúma*, 8. अभूत् *ábhúta*, 9. अभूवन् *ábhúvan*, F. 1. भविष्यामि *bhavishyámi*, 2. भविष्यसि *bhavishyási*, 3. भविष्यति *bhavishyáti*,
4. भविष्यावः *bhavishyávah*, 5. भविष्यथः *bhavishyáthah*, 6. भविष्यतः *bhavishyátah*,
7. भविष्यामः *bhavishyámah*, 8. भविष्यथ *bhavishyátha*, 9. भविष्यति *bhavishyánti*,
C. 1. अभविष्य *ábhavishyam*, 2. अभविष्य *ábhavishyah*, 3. अभविष्यत् *ábhavishyat*,
4. अभविष्याव *ábhavishyáva*, 5. अभविष्यतं *ábhavishyatam*, 6. अभविष्यतं *ábhavishyatám*,
7. अभविष्याम *ábhavishyáma*, 8. अभविष्यत् *ábhavishyata*, 9. अभविष्यत् *ábhavishyan*,

† The reduplicative syllable बू ba is irregular, instead of बु bu. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been बुभाव *bubháva*.

P. F. 1. भवितासि *bhavítasmi*, 2. भवितासि *bhavítasi*, 3. भविता *bhavítá*, 4. भवितासः *bhavításvaḥ*, 5. भवितासः *bhavításṭhaḥ*, 6. भवितारौ *bhavítárau*, 7. भवितासः *bhavításmaḥ*, 8. भवितास्य *bhavítástha*, 9. भवितारः *bhavítáraḥ*, B. 1. भूयासं *bhúyásam*, 2. भूयाः *bhúyáḥ*, 3. भूयात् *bhúyát*, 4. भूयास *bhúyásva*, 5. भूयासं *bhúyásṭam*, 6. भूयासां *bhúyásṭām*, 7. भूयास्तु *bhúyásma*, 8. भूयास्तु *bhúyásṭa*, 9. भूयासुः *bhúyásuḥ* || Part. Pres. भवन् *bhávan*, Perf. अभूयान् *babhuván*, Fut. भविष्यन् *bhavishyán*, Ger. भूत्वा *bhútva* or °भूय -*bhúya*, Adj. भविताच्चः *bhavítáyah*, भवनीयः *bhavanīyah*, भव्यः *bhávyah* (§ 456).

Ātmanepada* : P. 1. भवे *bháve*, 2. भवसे *bhávase*, 3. भवते *bhávate*, 4. भवावहे *bhávávahē*, 5. भवेषे *bhávethe*, 6. भवते *bhávete*, 7. भवामहे *bhávámahe*, 8. भवम्बे *bhávadhvē*, 9. भवते *bhávante*, I. 1. अभवे *ábhave*, 2. अभवथाः *ábhavatháḥ*, 3. अभवत *ábhavata*, 4. अभवावहि *ábhavávahi*, 5. अभवेणां *ábhavethám*, 6. अभवेतां *ábhavelám*, 7. अभवामहि *ábhavámahi*, 8. अभवद्यं *ábhavadhvam*, 9. अभवत्तं *ábhavanta*, O. 1. भवेय *bháveya*, 2. भवेषाः *bhávetdhāḥ*, 3. भवेत *bháveta*, 4. भवेषहि *bhávevahi*, 5. भवेयाणां *bháveyáthám*, 6. भवेयातां *bháveyátlám*, 7. भवेमहि *bhávemahi*, 8. भवेद्यं *bhávedhvam*, 9. भवेत्त *bháveran*, I. 1. भवै *bhávai*, 2. भवस *bhávasva*, 3. भवतां *bhávatám*, 4. भवावहे *bhávávahai*, 5. भवेणां *bhávethám*, 6. भवेतां *bhávetám*, 7. भवामहै *bhávámahai*, 8. भवद्यं *bhávadhvam*, 9. भवतां *bhávantám* || Pf. I. अभूवे *babhuvé* (see note †, page 245), 2. अभूविषे *babhúvihé*, 3. अभूवे *babhuvé*, 4. अभूविषहे *babhúviváhe*, 5. अभूवाषे *babhúváthe*, 6. अभूवाते *babhívdte*, 7. अभूविमहे *babhúvímáhe*, 8. अभूविष्वे or °दे *babhúvidhvé* or *-dhvē* (see § 105), 9. अभूविरे *babhúviré*, I A. 1. अभविषि *ábhavishi*, 2. अभविष्वाः *ábhavishiháḥ*, 3. अभविष्वहि *ábhavishṭa*, 4. अभविष्वहि *ábhavishvahi*, 5. अभविष्वाणां *ábhavisháthám*, 6. अभविष्वातां *ábhavishátám*, 7. अभविष्वहि *ábhavishmahi*, 8. अभविष्वं or °दं *ábhavidhvam* or *-dhvam*, 9. अभविष्वत *ábhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्वे *ábhavishye* &c., P. F. 1. भविताहे *bhavítáhe*, 2. भवितासे *bhavítase*, 3. भविता *bhavítá*, 4. भवितासहे *bhavításahē*, 5. भवितासाषे *bhavításáṣe*, 6. भवितारौ *bhavítárau*, 7. भवितासहे *bhavításahē*, 8. भवितास्वे *bhavítádhvē*, 9. भवितारः *bhavítáraḥ*, B. 1. भविषीय *bhavishiyá*, 2. भविषीष्वाः *bhavishíshiháḥ*, 3. भविषीष्व *bhavishíshṭá*, 4. भविषीष्वहि *bhavishílváhi*, 5. भविषीयासाणां *bhavishiyáṣṭhám*, 6. भविषीयासां *bhavishiyáṣṭām*, 7. भविषीष्वहि *bhavishímáhi*, 8. भविषीष्वं or °दं *bhavishídhvám* or *-dhvám*, 9. भविषीरत्न *bhavishírán* || Part. Pres. भवमानः *bhávamánah*, Perf. अभूयानः *babhuvánah*, Fut. भविष्यमाणः *bhavishyámánah*.

Passive : P. 1. भूये *bhúyé*†, 2. भूयसे *bhúyáse*, 3. भूयते *bhúyáte*, 4. भूयावहे *bhúyávahē*, 5. भूयेषे *bhúyéthe*, 6. भूयते *bhúyéte*, 7. भूयामहे *bhúyámahe*, 8. भूयम्बे *bhúyádhvē*, 9. भूयते *bhúyánte*, I. अभूये *ábhúye* &c., O. भूयेय *bhúyéya* &c., I. भूयै *bhúyai* &c. ||

* भू *bhú* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhú* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babbhvé* &c., like ऐत्मनेपदा, I A. १. अभविषि or अभाविषि *ábhāvishi*, २. अभविष्ठः or अभाविष्ठः *ábhāvishtháh*, ३. अभावि *ábhávi*, ४. अभविष्वहि *ábhāvishvahi* &c., like ऐत्मनेपदा, F. भविष्ये or भाविष्ये *bhāvishyé* &c., C. अभविष्ये or अभाविष्ये *ábhāvishyé* &c., P. F. भविताहे or भाविताहे *bhāvitáhe* &c., B. भविषीय or भाविषीय *bhāvishiyá* &c. ॥ Part. Pres. भूयमानः *bhúyámánaḥ*, Fut. भविष्यमाणः *bhāvishyá-mánaḥ*, Past भूतः *bhútáḥ*.

Causative, Parasmaipada : P. भावयनि *bháváyámi*, I. अभावयं *ábhávayam*, O. भावयेयं *bháváyeyam*, I. भावयानि *bháváyáni* ॥ Pf. भावयांचकार *bhávayáñchakára*, II A. अबीभवं *ábíbhavam*, F. भावयिष्यानि *bhāvayishyámi*, C. अभावयिष्यं *ábhávayi-shyam*, P. F. भावयितासि *bhāvayitásma*, B. भाव्यासं *bhávyásam*.

Causative, ऐत्मनेपदा : P. भावये *bháváye*, I. अभावये *ábhávaye*, O. भावयेय *bháváyeya*, I. भावयै *bháváyai* ॥ Pf. भावयांचक्रे *bhávayáñchakre*, II A. अबीभवे *ábíbhave*, F. भावयिष्ये *bhāvayishyé*, C. अभावयिष्ये *ábhávayishyé*, P. F. भावयिताहे *bhāvayitáhe*, B. भावयिषीय *bhāvayishiyá*.

Causative, Passive : P. भाव्ये *bhávyé*, I. अभाव्ये *ábhávye*, O. भाव्येय *bhávyéya*, I. भाव्यै *bhávyaí* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhávayáñchakre*, -*babbhvē*, -*dse*, I A. अभावयिषि *ábhávayishi* or अभाविषि *ábhāvishi*, F. भावयिष्ये *bhāvayishyé* or भविष्ये *bhāvishyé*, C. अभावयिष्ये *ábhávayishyé* or अभाविष्ये *ábhāvishyé*, P. F. भावयिताहे *bhāvayitáhe* or भाविताहे *bhāvitáhe*, B. भावयिषीय *bhāvayishiyá* or भविषीय *bhāvishiyá*.

Desiderative, Parasmaipada : P. चुभूषामि *búbhúshámi*, I. अचुभूषं *ábubhú-sham*, O. चुभूषेयं *búbhúsheyam*, I. चुभूषाणि *búbhúsháni* ॥ Pf. चुभूषांचकार *bubhúshdáñ-chakára*, I A. अचुभूषिषं *ábubhúshisham*, F. चुभूषिष्यामि *bubhúshishyámi*, C. अचुभूषिष्यं *ábubhúshishyam*, P. F. चुभूषितासि *bubhúshitásma*, B. चुभूष्यासं *bubhúshyásam*.

Desiderative, ऐत्मनेपदा : P. चुभूषे *búbhúshe*, I. अचुभूषे *ábubhúshe*, O. चुभूषेय *búbhúsheya*, I. चुभूषै *búbhúshai* ॥ Pf. चुभूषांचक्रे *bubhúshdáñchakre*, I A. १. अचुभूषिषि *ábubhúshishi*, २. अचुभूषिष्ठः *ábubhúshishtháh*, ३. अचुभूषिष्ठ *ábubhúshishtha*, F. चुभूषिष्ये *bubhúshishyé*, C. अचुभूषिष्ये *ábubhúshishyé*, P. F. चुभूषिताहे *bubhúshitáhe*, B. चुभूषिषीय *bubhúshishiyá*.

Desiderative, Passive : P. चुभूषे *bubhúshyé*, I. अचुभूषे *ábubhúshye*, O. चुभूषेय *bubhúshyéya*, I. चुभूषै *bubhúshyaí* ॥ Pf. चुभूषांचक्रे *bubhúshdáñchakre*, I A. १. अचुभूषिषि *ábubhúshishi*, २. अचुभूषिष्ठः *ábubhúshishtháh*, ३. अचुभूषिष्ठ *ábubhúshishi* (see § 406), F. चुभूषिष्ये *bubhúshishyé*, C. अचुभूषिष्ये *ábubhúshishyé*, P. F. चुभूषिताहे *bubhúshitáhe*, B. चुभूषिषीय *bubhúshishiyá*.

Intensive, ऐत्मनेपदा : P. १. चोभूये *bobhúyé*, २. चोभूयसे *bobhúyáse*, ३. चोभूयते *bobhúyáte*, ४. चोभूयावहे *bobhúyávahé*, ५. चोभूयेये *bobhúyéthe*, ६. चोभूयेते *bobhúyéte*, ७. चोभूयामहे *bobhúyámahe*, ८. चोभूयधे *bobhúyádhve*, ९. चोभूयते *bobhúyánte*, I. १. अचोभूये *ábo-bhúyáye*, २. अचोभूयथा : *ábo-bhúyatháh*, ३. अचोभूयत *ábo-bhúyata*, ४. अचोभूयावहि *ábo-bhúyávahi*, ५. अचोभूयेषां *ábo-bhúyethám*, ६. अचोभूयेतां *ábo-bhúyetám*, ७. अचोभूयामहि *ábo-bhúyámahi*, ८. अचोभूयस्तं *ábo-bhúyadhwam*, ९. अचोभूयतं *ábo-bhúyanta*, O. चोभूयेय

bobhúyéya &c., I. 1. चोभूयै *bobhúyáí*, 2. चोभूयस्त *bobhúyásva*, 3. चोभूयतां *bobhúyatám*, 4. चोभूयावै *bobhúyávahai*, 5. चोभूयेता॒ं *bobhúyéthám*, 6. चोभूयेतां *bobhúyétám*, 7. चोभूयामै *bobhúyámahai*, 8. चोभूयस्तं *bobhúyádhvam*, 9. चोभूयतां *bobhúyántám* II Pf. चोभूयांचक्रे *bobhúyánchakre*, I A. 1. चबोभूयिषि॒ं *ábobhúyishi*, 2. चबोभूयिष्टा॒ं *ábobhúyishih*, 3. चबोभूयिष्टह॑ *ábobhúyishṭā*, 4. चबोभूयिष्टहि॑ *ábobhúyishvahi*, 5. चबोभूयिष्टाणं॑ *ábobhúyishṭáthám*, 6. चबोभूयिष्टात्मा॑ *ábobhúyishṭátam*, 7. चबोभूयिष्टहि॑ *ábobhúyishṭmahi*, 8. चबोभूयिष्टं॑ or °दु॑ *ábobhúyidhvam* or *-dhvam*, 9. चबोभूयिष्टहा॑ *ábobhúyishata*, F. चोभूयिष्टे॑ *bobhúyishyé*, C. चबोभूयिष्टे॑ *ábobhúyishye*, P. F. चोभूयिष्टाहे॑ *bobhúyitdhe*, B. चोभूयिष्टीव॑ *bobhúyishiyá*.

Intensive, Parasmaipada : P. 1. चोभोमि॑ *bóbhomi* or चोभवीनि॑ *bóbhavíni*, 2. चोभोषि॑ *bóbhoshi* or चोभवीषि॑ *bóbhavíshi*, 3. चोभेति॑ *bóbhöti* or चोभवीति॑ *bóbhavítí*, 4. चोभूषः॑ *bobhúváh*, 5. चोभूषः॑ *bobhútháh*, 6. चोभूतः॑ *bobhútábh*, 7. चोभूमः॑ *bobhámáh*, 8. चोभूष *bobhúthá*, 9. चोभुवति॑ *bóbhuvati*, I. 1. चबोभवं॑ *ábobhavam*, 2. चबोभोः॑ *ábobhoh* or चबोभवोः॑ *ábobhavih*, 3. चबोभोत्॑ *ábobhot* or चबोभवोत्॑ *ábobhavít*, 4. चबोभूव द्वा॑ *ábo-bhúva*, 5. चबोभूतं॑ *ábobhútam*, 6. चबोभूतां॑ *ábobhútám*, 7. चबोभूम द्वा॑ *ábo-bhúma*, 8. चबोभूत द्वा॑ *ábo-bhúta*, 9. चबोभूः॑ *ábobhavuh*, O. चोभूयां॑ *bobhúyáni*, I. 1. चोभवानि॑ *bóbhaváni*, 2. चोभूहि॑ *bobhúhi*, 3. चोभोतु॑ *bóbhötu* or चोभवीतु॑ *bóbhavítu*, 4. चोभवाव द्वा॑ *ábo-bhaváva*, 5. चोभूतं॑ *bobhútám*, 6. चोभूतां॑ *bobhútám*, 7. चोभवाम द्वा॑ *ábo-bhaváma*, 8. चोभूत द्वा॑ *ábo-bhútá*, 9. चोभुवतु॑ *bóbhuvatu* II Pf. 1. चोभवांचकार *bobhaváñchakára*, 4. चोभवांचकृव *bobhaváñchakriva*, 7. चोभवांचकृम *bobhaváñchakrima*; also 1. चोभाव *bobháva* or चोभूष *bobhúva*, 2. चोभूषिव *bobhúvitha*, 3. चोभाव *bobháva* or चोभूष *bobhúva*, 4. चोभूषिव *bobhúvivá**, 5. चोभूषु॑ *bobhúváthuh*, 6. चोभूवतु॑ *bobhúvátuh*, 7. चोभूविम *bobhúvímá*, 8. चोभूष *bobhúvá*, 9. चोभूवु॑ *bobhúvúh*, II A. 1. चबोभूव द्वा॑ *ábo-bhúvam*, 2. चबोभूः॑ *ábobhúh* or चबोभूवोः॑ *ábobhúvih*, 3. चबोभूत द्वा॑ *ábo-bhút* or चबोभूवीत्॑ *ábobhúvít*, 4. चबोभूष द्वा॑ *ábo-bhúva*, 5. चबोभूतं॑ *ábobhútam*, 6. चबोभूतां॑ *ábobhútám*, 7. चबोभूम द्वा॑ *ábo-bhúma*, 8. चबोभूत द्वा॑ *ábo-bhúta*, 9. चबोभूः॑ *ábobhúvuh* (not चबोभूवन्॑ *ábobhúvan*), I A. 1.† चबोभाविष्टह॑ *ábobhávisham*, 4. चबोभाविष्टहा॑ *ábobhávishva*, 7. चबोभाविष्टहा॑ *ábobhávishma*, F. चोभविष्टामि॑ *bobhavishyámi*, C. चबोभविष्टह॑ *ábobhavishyam*, P. F. चोभविष्टास्मि॑ *bobhavításmi*, B. चोभूयासं॑ *bobhúyásam*.

Note—Grammarians who allow the intensive without या to form an Âtmane pada, give the following forms : Pres. चोभूते॑ *bobhúté*, Impf. चबोभूत द्वा॑ *ábo-bhúta*, Opt. चोभुवीत॑ *bóbhuvíta*, Imp. चोभूतां॑ *bobhútám*, Per. Perf. चोभवांचक्रे॑ *bobhaváñchakre*, Aor. चबोभविष्टह॑ *ábobhavishṭa*, Fut. चोभविष्टते॑ *bobhavishyáte*, Cond. चबोभविष्टत ह॑ *ábobhavishyata*, Per. Fut. चोभविता॑ *bobhavítá*, Ben. चोभविष्टीष्टह॑ *bobhavishíshṭá*. (See Colebrooke, p. 194.)

* The form चोभुविष्ट *bobhuviva* is not sanctioned by any rule of Pâṇini.

† The first aorist is the usual form for intensives, but in भू॑ *bhú* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू॑ *bhú* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ति.)

The Anubandha ई॒ shows that the participle in तः *tah* takes no intermediate इ॑ i.

P. चेतति, I. अचेतत्, O. चेतेत्, I. चेततु॑॥ Pf. I. चिचेत, 2. चिचेतिष्य, 3. चिचेत, 4. चिचितिव, 5. चिचितपुः, 6. चिचितातु॑, 7. चिचितिम्, 8. चिचित, 9. चिचितु॑; I A. I. अचेतिष्यं, 2. अचेती॑ः, 3. अचेतीत्, 4. अचेतिष्य, 5. अचेतिष्ट, 6. अचेतिष्टा॑, 7. अचेतिष्य, 8. अचेतिष्ट, 9. अचेतिष्पुः; F. चेतिष्यति, C. अचेतिष्यत्, P. F. चेतिता॑, B. चितातु॑॥ Pt. चित्तः॑, चिचित्वान्, Ger. चेतित्वा or चित्तित्वा, °चित्, Adj. चेतित्वयः॑, चेतनीयः॑, चेतः॑॥ Pass. चित्यते, Aor. अचेति॑, Caus. चेतयति॑, Aor. अचीचित्वा॑, Des. चिचेतिष्यति॑ or चिचितिष्यति॑, Int. चेचित्यते, चेचेति॑.

3. च्युत् *chyut*, to sprinkle, (चुतिर्.)

The Anubandha ई॒ shows that the verb may take the first and second aorist.

P. च्योतति॑, I. अच्योतत्, O. च्योतेत्, I. च्योततु॑॥ Pf. I. चुच्योत, 2. चुच्योतिष्य, 4. चुच्युतिव, I A. I. अच्योतिष्यं, 2. अच्योती॑ः, 3. अच्योतीत्, 9. अच्योतिष्पुः, or II A. I. अच्युतं, 2. अच्युतः॑, 3. अच्युतत्, 9. अच्युतन्, F. च्योतिष्यति॑, C. अच्योतिष्यत्, P. F. च्योतिता॑, B. च्युतातु॑॥ Pt. च्युतिः॑ or च्योतिः॑, चुच्युत्वान्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतित्वयः॑॥ Pass. च्युत्यते, Caus. च्योतयति॑, Aor. अच्युतत्, Des. चुच्योतिष्यति॑ or चुच्युतिष्यति॑, Int. च्योच्युत्यते, च्योतिः॑.

4. च्युत् *schyut*, to flow, (च्युतिर्.)

P. च्योतति॑, I. अच्योतत्, O. च्योतेत्, I. च्योततु॑॥ Pf. I. चुच्योत, 9. चुच्युतु॑; I A. I. अच्योतिष्यं, 2. अच्योती॑ः, or II A. I. अच्युतं, F. अच्योतिष्यति॑, C. अच्योतिष्यत्, P. F. अच्योतिता॑, B. च्युतातु॑ &c.

Note—This verb is sometimes written च्युत्.

5. मंथ *manth*, to shake.

P. मंथति॑॥ Pf. I. ममंथ, 2. ममंथिष्य, 3. ममंथ, 7. ममंथिष्य, 8. ममंथपुः॑ (Pāṇ. I. 2, 5) or, less correctly, ममथषु॑: (§ 328, 4), I A. अमंथीत्, F. मंथिष्यति॑, P. F. मंथिता॑, B. मम्थात् (§ 345, 10)॥ Pt. मंथितः॑, ममथुन् or मेथिवान् (cf. § 395, note), Ger. मंथित्वा or मंथित्वा (Pāṇ. I. 2, 23; § 428), °मंथ, Adj. मंथित्वयः॑, मंथनीयः॑, मंथः॑॥ Pass. मम्थते, Caus. मंथयति॑, Des. मिमंथिष्यति॑, Int. मामम्थते, मामंस्ति॑ or मामंसीति॑, Impf. 3. अमामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. VI. 4, 24); but not roots written with Anubandha ई॒. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. I. 2, 5). According to some, however, the weakening is allowed even after double consonants : केचिदिति॑। प्रबोधोदयवृक्षिकारादयः॑। तथा च प्रबोधोदयवृक्षावुक्ते॑। संयोगाङ्गिष्ठि॑ किंडा॑। ररञ्जु॑: ररञ्जुरिति॑॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ई instead of reduplication : न्लोपिनो नेति॑ केचित् ममथतु॑: | Prakriyā-Kaumudi, p. 7 b.

Native grammarians admit a verb मथति॑ (*mathate*), and another मम्थति॑, which supply a variety of verbal derivatives.

6. कुंथ *kunth*, to strike, (कुण्ठि॑.)

Roots marked in the Dhātupāṭha by technical final ई॒ keep their penultimate nasal throughout.

This root can take no Guna, on account of its final conjunct consonant.

P. कुंथति॑, I. अकुंथत्, O. कुंथेत्, I. कुंथतु॑॥ Pf. I. चुकुंथ, 2. चुकुंथिष्य, 9. चुकुंथु॑; I A. k k

अकुंथीत्, ९. अकुंपितुः, F. कुंपित्वा, P. F. कुंपिता, B. कुंथात्, (प्रनिकुंथ्यात्, § 99, not with lingual ए, as Carey gives it) || Pt. कुंपितः, चकुंथान्, Ger. कुंपिता, °कुंथ, Adj. कुंपित्वा: || Pass. कुंथते, Caus. कुंथयति, Des. चकुंथयति, Int. चोकुंथते, चोकुंति.

7. सिध् *sidh*, to go (सिध्), and सिध् *sidh*, to command (सिध्).

P. सेधति (निसेधति *), I. असेधत् || Pf. १. सिवेध, २. सिवेपित्य, ९. सिष्ठितुः, I A. असेधीत्, F. सेधित्वा, P. F. सेधिता, B. सिधात्.

In the sense of commanding or ordaining, this root is marked by technical ज् (सिध्), and hence the intermediate इ may be omitted. Thus Pf. २. सिवेपित्य or सिवेह, ४. सिविधिव or सिविध्व &c., F. सेधित्वा or सेधत्वा, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or १. असैत्सं, २. असैत्सीत्, ३. असैत्सीत्, ४. असैत्सं, ५. असैत्सं, ६. असैद्वां, ७. असैत्सं, ८. असैह, ९. असैत्सुः: || Pt. सिद्धः, Ger. सेधित्वा or सिद्धा, °सिध्य, Adj. सेधित्वाः: or सेद्वाः: || Pass. सिधते, Caus. सेधयति, Des. सिसेधित्वा or सिवित्वा (§ 103), Int. सेधित्वाते, सेधेद्वा.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति || Pf. १. अखाद् (ā), २. अखदिष्य, ३. अखाद, ४. अखदिष्य, ५. अखदपुः, ६. अखदतुः, ७. अखदिष्य, ८. अखद, ९. अखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदित्वा, P. F. खदिता, B. खदात् || Pt. खदितः, अखद्वान्, Ger. खदित्वा, °खद, Adj. खदित्वाः: || Pass. खदते, Caus. खदयति, Des. चिखदित्वा, Int. आखदते, आखदति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रस्थगदत्), O. गदेत्, I. गदतु || Pf. १. जगाद् (ā), २. जगदिष्य, ९. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदित्वा, C. अगदित्वा, P. F. गदिता, B. गजात् || Caus. गदयति, Des. जिगदित्वा, Int. जागदते, जागरति.

10. रह् *rad*, to trace, to scratch.

P. रहति || Pf. १. रराद् (ā), २. रेदिष्य, ९. रेतुः, I A. अरदीत् or अरदीत् (ā), (§ 348.)

11. नह् *nad*, to hum, (णह्)

P. नदति (प्रणदति, प्रणिनदति) || Pf. १. ननाद् (ā), २. नेदिष्य, ९. नेतुः, I A. अनादीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्देति, I. आर्देत् || Pf. १. आनर्दे, २. आनदिष्य, ९. आनदुः, I A. आर्दीत्, F. अर्दित्वा || Pt. अर्दितः; not आर्दतः; see also p. 166 || Caus. अर्दयति, आर्दिदत्, Des. अर्दिदित्वा.

13. इंद् *ind*, to govern, (इहि.)

P. इंदति, I. ऐंदत्, O. इंदेत्, I. इंदतु || Pf. इंदांचकार (§ 325) or इंदामास or इंदांचभूय,

* The change of स् into ए is forbidden by Pāṇini VIII. ३, ११३, when सिध् means to go. It is admitted by the Sār. The Anubandha इ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. ५). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स् after prepositions; निवेधति.

IA. १. ऐंदिष्ट, २. ऐंदीः, F. इंदिष्टि, C. ऐंदिष्टात्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदांचक्षान् or अभूतान् or आसिषान्, Perf. Pass. इंदांचक्राणः or अभूतानः or आसानः.

14. निंद nind, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रयिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत, F. निंदिष्टि, P. F. निंदिता, B. निंद्यात्.

15. निष्क niksh, to kiss, (णिष्क.)

P. निष्कति (प्रयिष्कति, not प्रनिष्कति, § 98, 8, 2) ॥ Pf. निनिष्क, I A. अनिष्कीत, F. निष्किष्टि, P. F. निष्किता, B. निष्क्यात्.

16. उख ukh, to go.

P. ओखति (ओखति, § 43), I. औखत् ॥ Pf. १. उवोख (§ 314), २. उवोखिष्य, ३. उवोख, ७. ऊखिम, I A. औखीत्, F. औखिष्टि, C. औखिष्टात्, P. F. औखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओखिष्यति.

17. अंच añch, to go, to worship, (अंचु and अचि.)

The Anubandha उ of अंचु añchu allows the option of intermediate इ in the gerund, अंचित्वा añchitvā or अक्ता aktvā, and its nasal remains, except before weakening forms (see manth, No. 5); but the Anubandha इ of अचि achi requires the nasal throughout (Dhātupātha 7, 6).

P. अंचति ॥ Pf. १. आनंच (§ 313), ९. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्टि, C. आंचिष्टात्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345,¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिष्यति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्तः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आंद्र dñchh, to stretch, (आङ्छि.)

P. आंद्रति ॥ Pf. आनांद्र or आंद्र (§ 313), I A. आंद्रीत्, F. आंद्रिष्टि ॥ Caus. आंद्रयति, Des. आंचिष्यति.

19. मुच mruch, to go, (मुउ.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अद्योचीत् or अमुचत् ॥ Pt. मुक्तः, Perf. मुमुक्षान्, Ger. मुचित्वा, ओचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुर्छ hurchh, to be crooked, (हुर्छी.)

P. हुर्च्छति (§ 143) ॥ Pf. जुहूर्छी, I A. अहूर्च्छीत् ॥ Pt. हुर्च्छेतः or हुर्णः (§ 431, 2).

21. वज् vaj, to go.

P. वजति ॥ Pf. १. ववाज् (ā), २. ववजिष्य (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्टि.

22. व्रज् vraj, to go.

P. व्रजति ॥ Pf. १. ववाज् (ā), २. ववजिष्य, I A. अवाजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिष्टि, Int. वावर्ज्यते, वाव्रक्षि.

23. अज् *aj*, to go, to throw.

P. चक्षति, I. आजात् ॥ ची must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य (Pân. II. 4, 56, vârt.) this substitution is optional, i. e. both चक्ष and ची may be used ॥ Pf. 1. विवाय (ā), 2. विवेष or विविष्य (§ 335, 3), [आजिष्य], 3. विवाय, 4. विविष्य (§ 334), [आजिष्य], 5. विव्युः, 6. विव्युः, 7. विविष्म [आजिष्म], 8. विष्म, 9. विष्मुः; I A. अवैषीत् [आजित्], 9. अवैषुः, F. वेष्मति (§ 332, 3), C. चवेष्मद्, P. F. वेता, B. वीयात् [F. चक्षिष्मति, C. आजिष्मत्, P. F. चक्षिता] ॥ Pt. चीतः: [चक्षितः], Perf. विवीवात् [आजिवात्], Ger. वीत्वा [चक्षित्वा], वीय, Adj. वेत्यव्यः [चक्षित्यव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [चक्षिष्मति], Int. वेक्षीयते (वेक्षति is not sanctioned by Pânini).

24. **क्षी** *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. स्वयति ॥ Pf. १. चिक्षाय (६), २. चिक्षेत् or चिक्षयिष, ९. चिक्षिषुः; I A. अस्वीकृत्, F. अस्वयति, B. स्वीयात् (§ 390) ॥ Pt. स्वितः or स्वीतः ॥ Pass. स्वीयते, Caus. स्वाययति, Des. चिक्षीयति, Int. चिक्षीयते, चेक्षेति. The Caus. स्वपयति belongs to स्व (§ 462, II. 23)*.

25. कट *kat*, to rain, to encompass, (कटे.)

The Anubandha **e** prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत (no Vriddhi, § 348†).

26. गृप् *gup*, to protect, (गृप्.)

The verbs गृप् *gup*, to guard, धृप् *dhūp*, to warm, विहृ *vichh*, to go, पर्ण *parṇ*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pan. III. I, 28; 31.)

P. गोपायति, I. जगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. जगोपायीत्, जगोपीत्, or जगौपीत् (§ 337, I. 2), 6. जगौपां, F. गोपायिष्वति, गोपिष्वति, or गोस्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपायात् or गुप्तात् ॥ Pt. गोपायितः; or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्ता, Adj. गोपायितव्यः, गोपितव्यः, or गोप्तः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्तति, जुगुप्तिति, जुगोपिष्वति, or जुगोपायिष्वति, Int. जोगुप्तते, जोगोप्ति.

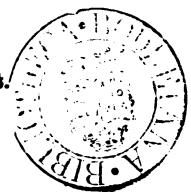
27. धूप *dhūp*, to warm.

P. भूपायति ॥ Pf. भूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अभूपायीत or अभूपीत.

28. तप *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. I. तताप (\ddot{a}), 2. ततप्य or तेपिष्य (§ 335, 3), 3. तताप, I A. 1. अताष्टं, 2. अताष्टीः, 3. अताष्टीत्, 6. अताष्टं (§ 351), F. तप्सति, P. F. तपा, B. तप्यात् ॥ Pt. तपः,

* The causative cannot have short *a*, and though both Westergaard and Boehltingk-Roth give the short *a*, they produce no authority for it. The participle अप्तिः is equally impossible, and should always be changed into अप्तिः.



तेपिवान्, Ger. तामा, Adj. तम्यः, तम्यः (short, because it ends in ए, § 456, 6) ॥
Pass. तम्यते, Caus. तामयति, Des. तितम्यति, Int. ताम्यते, ताम्यति.

Note—With certain prepositions तप् takes the ऐत्मनेपद (Pān. I. 3, 27); उत्तप्ते, वित्तप्ते it shines. It has an active sense in the passive (i. e. Div ऐत्म.), if it refers to तप्: austere devotion; तप्ते तप्तस्तापसः: the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. चामः; चन्द्रवात्तप् पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् *cham*, to eat, (क्रमु.)

The following verbs lengthen their vowel in the special tenses (Pān. VII. 3, 75, 76): चम् *cham*, if preceded by चा ॄ, to rinse, चाचामति *chācāmati*; श्विष् *shvīṣ*, to spit, श्वीषति *shvīṣatati* (see No. 35); क्रम् *kram*, to stride, क्रामति *krāmati* (see No. 30); क्लाम् *klam*, to tire, क्लामति *klāmati*. गुह् *guh*, to hide, गूहति *gūhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pān. VI. 4, 89.)

P. चमति, but after the prep. चा, चाचामति ॥ Pf. I. चचाम (*a'*), 2. चेमिष &c., I A. चचमीत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्या or चमित्या, Adj. चमित्यः, चाम्यः (Pān. III. I, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रम् *kram*, to stride, खार्ज् *bhrāj*, to shine, खार्ज् *bhrāj*, to shine, खल् *bhrām*, to roam, खल् *khlaṁ*, to fail, त्रस् *tras*, to tremble, त्रुट् *trut*, to cut, लक् *lash*, to desire, may take य ya in the special tenses. Hence खार्जयति *bhrājyati* or खमति *bhrāmati*. (Pān. III. I, 70.)

P. क्रामति or क्राम्यति, I. चक्रामत् or चक्राम्यत् ॥ Pf. चक्राम, I A. चक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (*sit*) of the Parasmaipada (Pān. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the ऐत्म.; Fut. क्रंस्यते, P. F. क्रंता, Aor. चक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रांतः, Perf. चक्रावान्, Ger. क्रांत्या (*a'*) or क्रमित्या (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिष्यति or चिक्रम्यते, Int. चक्रम्यते, चक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pān. VII. 3, 74); and in Pān. VII. 3, 76, *syān* is no longer valid. The Prasāda gives क्राम्यति; but adds, स्वप्ते तु इयन्यपि दीर्घः क्राम्यतीति। The Sārasvatī decides for क्राम्यति, giving the general rule (II. I, 145) शमादीनां दीर्घो भवति यकारे पेरे। and enumerating as शमादि, शमदम् अमध्यम् लभ्यम् क्रमद्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read खल्. Tārānātha in the Dhātūrūpadarśa gives क्रम्यति, Rājārāmāśāstri supports क्राम्यति.

31. यन् *yam*, to stop.

The roots गम् *gam*, to go, यन् *yam*, to cease, and इष् *ish*, to wish, substitute चक् *chchha* for their final in the special tenses. (Pān. VII. 3, 77.)

P. यच्छति, I. चयच्छत् ॥ Pf. I. ययाम (*a'*), 2. ययंष or येमिष, 9. येमुः, I A. चयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यातः, येमिषान्, Ger. यत्वा, यम्य or यथ, Adj.

यंत्यच्चः, यम्यः (नियाम्यः) || Pass. यम्यते, Caus. यमयति (*ā*), (§ 461), II A. अयोयमत्, Des. यियंसति, Int. यंयम्यते or यंयति.

Note—यम् may be used in the Ātm. with the prep. आ, if it is either intransitive, आयच्छते तत्: the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उट्, if it is used reflectively; संयच्छते ब्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायस्त् Rāma married Sītā: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (गम्.)

P. नमति || Pf. 1. ननाम (*ā*), 2. ननंय or नेमिष, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Ātmanepada. (Pāṇ. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति || Pf. 1. जगाम (*ā*), 2. जगमिष or जग्नय, 3. जगाम, 4. जगिष्व (§ 328, 3), 5. जगम्युः &c., II A. अगमत् (§ 367), F. गमिष्वति (§ 338, 2), P. F. गंता, B. गम्यात् || Pt. गतः, Perf. जगिष्वान् or जगन्यान्, Ger. गत्वा, °गम्य or °गमत्, Adj. गंतव्यः, गम्यः || Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Ātm., if intransitive. The Caus. too, with the prep. आ, may follow the Ātm., if it means to have patience; आगमयस्त् तावत् wait a little. In the Ātm. the final म् may be dropped in the Aor. and Ben.; समगत or समगंत, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (फिफला.)

P. फलति || Pf. 1. पफाल (*ā*), 2. फेलिष (§ 336, II. 2), 3. पफाल, 4. फेलिष, I A. अफालीत् (§ 348*), F. फलिष्वति || Pt. फुलः (Pāṇ. VIII. 2, 55), Ger. फलिला || Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिष्वति, Int. पंफुल्यते, पंफुलित. (Pāṇ. VII. 4, 87–89.)

35. श्विष् *shthiv*, to spit, (श्विषु.)

P. श्वेषति || Pf. श्वेषेव or श्विषेव, I A. अहेवीत्, F. श्वेषिष्वति || Pt. श्वूतः || Pass. श्वेषते (§ 143), Caus. श्वेषयति, Des. श्विषोविष्वति or तुष्पूष्वति (Pāṇ. VII. 2, 49), Int. तेष्वीष्वते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति || Pf. 1. जिगाय (*ā*), 2. जिगेय or जिगिष, 3. जिगाय, 4. जिगिष्व, 5. जिग्युः, 6. जिग्यतुः, 7. जिगियम्, 8. जिग्य, 9. जिग्युः, I A. अज्जैषीत् (§ 350), F. जेष्वति, P. F. जेता, B. जीयात् || Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जयः (§ 456, 2), जितः only with हलिः (Pāṇ. III. 1, 117) || Pass. जीयते, Aor. अज्जायि, Caus. जापयति, Aor. अज्जीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Ātmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनाति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक्ष aksh, to obtain, (अष्ट्.)

अक्ष aksh follows also the Su class, अक्षणति akshnoti &c.

P. अक्षति ॥ Pf. 1. आनष्ट, 2. आनश्चित् or आनष्ट, 3. आनष्ट, 4. आनश्चित् or आनष्ट, 5. आनष्टयुः, 6. आनष्टतुः, 7. आनश्चित् or आनष्ट, 8. आनष्ट, 9. आनष्टयुः; I A. 1. आश्चित् or आष्ट, 2. आष्टीत्, 3. आश्चित् or आष्ट, 5. आश्चित् or आष्ट, 6. आश्चित् or आष्ट, 7. आश्चित् or आष्ट, 8. आश्चित् or आष्ट, 9. आश्चित्; F. अश्चित्यति or अष्ट्यति, P. F. अष्टिता or आष्टा ॥ Pt. अष्टः, Ger. अष्टा or अश्चिता ॥ Pass. अष्ट्यते, Caus. अष्ट्यति, Aor. अचिष्टत्, Des. अचिष्ट्यति (§ 476).

तष्ट्, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष kṛish, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. अकर्ष, 2. अचकर्षित्, 3. अकर्ष, 4. अकृषित् (§ 335, 3), I A. 1. अकार्ष, 2. अकार्षीत्, 3. अकार्षीत्, 4. अकार्ष, 5. अकार्ष, 6. अकार्षीत्, 7. अकार्षीत्, 8. अकार्ष, 9. अकार्षयुः; or अकार्ष &c., or I A. 4. अकृष &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृष्टि,	2. अकृष्टा:,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृष्टायाः,	3. अकृष्टतः,
I A. 2. 4. अकृष्टहि,	5. अकृष्टायां,	6. अकृष्टातां,
I A. 4. 4. अकृष्टावहि,	5. id.	6. id.
I A. 2. 7. अकृष्टहि,	8. अकृद्,	9. अकृष्टतः,
I A. 4. 7. अकृष्टामहि,	8. अकृद्यं,	9. अकृष्टतः.

F. क्रस्त्यति or कस्त्रीति, P. F. क्रषा or कष्टे ॥ Pt. कृषः, Ger. कृष्टा ॥ Pass. कृष्यते, Caus. कर्षेयति, Aor. अकर्षकर्षत् or अक्षीकृष्टत्, Des. चिकृष्टति, Int. चरोकृष्टते, चरोकृष्टि or चरोकृष्टहि.

The peculiar Guṇa and Vṛiddhi of क्षु, viz. रु and रा, instead of श्वर् and श्वार्, take place necessarily in सृज्, to emit, and दृग्, to see (Pāṇ. vi. 1, 58); सृष्टा, द्रृष्टा, असृष्टीत्, and अद्रृष्टीत्: optionally in verbs with penultimate क्षु, which reject intermediate इ (Pāṇ. vi. 1, 59); गृप् to rejoice, तमा or तमी, Aor. अताप्सीत् or अतृपत्.

39. हृष hṛish, to kill.

P. रोषति ॥ Pf. 1. हृरोष, 2. हृरोषित्, 9. हृरुषुः; I A. अरोषीत्, F. ऐषिष्यति, P. F. रोषा or रोषिता (§ 337, II. 1).

40. उष् ush, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. ओषांचकार or उवोष (§ 326), 2. उवोषित्, 3. उवोष, 4. उषित् &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उषात् ॥ Pt. उषितः or उषेषितः (§ 425) ॥ Des. ओषिष्यिष्यति.

41. मिह् mih, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहित्, I A. अमिष्टत् (§ 360), F. मेष्यति, P. F. मेटा ॥

Pt. मीडः, Perf. मीद्यान् (मिमिद्यान्), Ger. मीदा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिष्यति, Int. मेमिस्तो, मेमेडि, (मेमिडि, Westerg.)

42. दह *dah*, to burn.

P. दहति ॥ Pf. १. ददाह (*d*), २. देहिष्य or ददाख, F. पहस्ति (*§ 118*), P. F. दहा, B. दहात्, I A. १. जधास्यं, २. जधासीः, ३. जधासीत्, ४. जधास्यत्, ५. जदाखं, ६. जदाखीं, ७. जधास्य, ८. जदाख, ९. जधाखुः (see p. 185) ॥ Pt. दखः ॥ Caus. दाहयति, Aor. जदीदहत्, Des. दिधश्यति, Int. ददहते, दंदनिष्ठ.

43. गलै *glai*, to droop; also ग्लै *mlai*, to fade.

P. गलायति, O. गलायेत् ॥ Pf. १. जगलौ (*§ 329*), २. जगिल्य or जगलाय, ३. जगलौ, ४. जगिलच, ५. जगलुः, ६. जगलुः, ७. जगिलम्, ८. जगल, ९. जगलुः, I A. १. जगलासिष्यं (*§ 357*), २. जगलासीः, ३. जगलासीत्, ४. जगलासिष्य, ५. जगलासिष्टं, ६. जगलासिष्टां, ७. जगलासिष्य, ८. जगलासिष्ट, ९. जगलासिष्टुः; F. गलास्यति, P. F. गलाता, B. गलायात् or ग्लेयात् (*§ 392†*) ॥ Pt. गलान्, Ger. गलात्वा, गलाय, Adj. गलात्यः, गलानीयः, गलेयः ॥ Pass. (impers.) गलायते, Caus. गलापयति or गलपयति (Dh. P. 19, 68); Des. जिगलासति, Int. जागलायते, जागलाति.

44. गै *gai*, to sing; also गैरै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. जगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (*§ 392*). Mark the difference between गै and गैरै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गात्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. जगायि, Caus. गापयति, Aor. जगीगपत्, Des. जिगलासति, Int. जेगीयते, जागाति.

45. है *shiyai*, to sound, to gather; also स्वे *stiyai*, the same. (*§ 103.*)

P. घ्यायति (*§ 103*), I. घ्यायात् ॥ Pf. त्व्यै, I A. घ्यासीत्, F. घ्यास्यति, P. F. घ्याता, B. घ्यायात् or घ्येयात् ॥ Pt. स्वान्, प्रस्त्रीतः, प्रस्त्रीमः (*§ 443*).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. १, 64, as सुभातुष्येष्वज्ञकिण्यां सत्वनिषेधः । A marginal note says, सुभातुष्यिकुञ्च-त्रीनामित्यापुनिक्युंये प्रक्रियाकौमुखादो सुभातुष्येष्वज्ञकिण्यामिति है शब्दसंवात्योरिति पठ्यते । तद्युक्तं । भाषणीयादो भातुष्यस्तो तथा युक्तिप्रदशेनात्यदमंजरीकारादिभिरस्युद्धन्तवाच् ॥

46. है *dai*, to cleanse, (हैप.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the शु *ghu* verbs (*§ 392**); it takes the first aorist (3rd form), and does not substitute है *h* or है *e* for आ *a*.

P. दायति ॥ Pf. ददौ, I A. १. अदासिष्यं, २. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. हे *dhe*, to drink, (हेप.)

This verb is one of the six so-called शु *ghu* roots (*§ 392*), roots which in the general tenses have for their base दा *dā* or आ *dha*.

P. धयति ॥ Pf. १. दधै, २. दधिष्य or दधाय, ३. दधै, ४. दधिव, ५. दधुः, ६. दधुः, ७. दधिम, ८. दध, ९. दधुः.. It admits I A. ३. (*§ 357*), II A. (*§ 368*), and Red. II A. (*§ 371*):

१. अभासिषं,	२. अभासीः;	९. अभ्रासिषुः,
१. अभासः,	२. अभासः;	९. अभृः,
१. अदधं,	२. अदधः,	९. अदधन्.

F. भास्यति, P. F. भाता, B. भेयात् ॥ Pt. भीतः, Ger. भीता, °धाय ॥ Pass. भीयते, Caus. भास्यति (Ātm. °ते to swallow), Aor. अदीपत्, Des. पिस्ति, Int. देखीयते, दाशति, or, with the always optional हि, दाखेति.

48. दृश् *driś*, to see, (दृशित्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. १. ददर्श, २. ददृशिष्य or दद्रष्ट (§ 335), ३. ददर्श, ४. ददृशिष्य, ५. ददृशयुः, ६. ददृशतुः, ७. ददृशित्, ८. ददृश, ९. ददृशुः, I A. १. अद्राष्टं, २. अद्राष्टीः, ३. अद्राष्टीत्, ४. अद्राष्ट, ५. अद्राष्टं, ६. अद्राष्टां, ७. अद्राष्टस्, ८. अद्राष्ट, ९. अद्राष्टुः (§ 360, 364); or II A. १. अदर्शं, ९. अदर्शन्, F. द्रृश्यति, P. F. द्रृष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्टा, °दृश्य, Adj. द्रृष्ट्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रृश्यते (§ 411), P. F. दर्शिता or द्रृष्टा, B. दर्शिष्यते or दृष्टीते, Aor. अदर्शी, Caus. दर्शयति, Aor. अदर्शीत् or अदर्शत्, Des. दिदृष्टाते (Ātm.), Int. दरीदृश्यते, दरैष्टि.

दृश् and सृश् take र and रा, instead of र्ष् and रार्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. १, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. ३, 78): च्छ forms च्छच्छति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सीहति; पा, पिचति; ग्रा, निग्रति; भा, धमति; स्था, तिष्ठति; ज्ञा, मनति; दा, यज्जति.

49. च्छ ?i, to go.

P. च्छच्छति (उपार्क्षति, § 44), I. आर्क्षत् ॥ Pf. १. आर, २. आरिष्य (§ 338, ७), ३. आर, ४. आरिव, ५. आरपुः, ६. आरतुः, ७. आरिम, ८. आर, ९. आरुः, I A. १. आर्षै, २. आर्षीः, ३. आर्षीत्, ९. आर्षुः; the Second Aor. आरं is generally referred to the च्छ of the Hu class, इर्षति; F. च्छरिष्यति (§ 338, २), C. आरिष्यत्, P. F. आर्ता, B. आर्यात् (§ 390) ॥ Pt. च्छतः or च्छणः, Ger. च्छत्वा, °च्छ्रत्व ॥ Pass. आर्यते, Caus. आर्येति, Des. आरिरिष्यति, Int. आरार्यते, आर्त्ति, आरिष्यति, आरतीति, आरियोति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *sri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. १. ससार (ā), २. ससर्य (§ 335, ३), ३. ससार, ४. ससृव, ५. सस्वयुः, ६. सस्वतुः, ७. ससृम, ८. सस्त, ९. सस्तुः, I A. १. असार्वै, २. असार्वीः, ३. असार्वीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. सियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्वति, Int. सेसीयते, सर्वति (§ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. १. शशाद (ā), २. शशत्य or शेदिष्य,

9. शेदुः, II A. चशदत्, F. शस्यति, P. F. शशा, B. शशात् ॥ Caus. शाश्यति (शाश्यति he drives), Des. शिश्यति, Int. शाश्यते, शाश्यति.

52. सद् *sad*, to perish, (चट्.)

P. सीदति (निर्वदेति) ॥ Pf. I. ससाद् (ā), 2. सेदिष्य or ससन्त्य, 9. सेदुः, II A. चशदत् (न्यशदत्), F. सस्यति, P. F. सशा, B. सशात् ॥ Pt. सदः ॥ Pass. सदते, Aor. चसादि, Caus. शाश्यति, Aor. चसीशदत्, Des. शिश्यति, Int. शाश्यते, साश्यति.

53. पा *pā*, to drink.

P. पिचति ॥ Pf. I. पपौ, 2. पिचिष्य or पपाय, 9. पपुः, II A. चपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. चपायि, Caus. पापयति (or पे to swallow), Aor. चपीपात् (Pāṇ. vii. 4, 4), Des. पिचासति, Int. पेपीयते, पापाति.

54. ग्रा *ghrā*, to smell, to perceive odour.

P. निग्रहति, I. चन्द्रिति, O. निग्रेत्, I. निग्रतु ॥ Pf. I. जग्नौ, 2. जग्निष्य or जग्नाय, 9. जग्नुः, II A. चन्द्रात्, or I A. चन्द्रासीत् (§ 368, 357), F. ज्ञास्यति, P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् (§ 392†) ॥ Pt. ज्ञातः or ज्ञातः, Ger. ज्ञात्वा ॥ Pass. ज्ञायते, Aor. चन्द्रायि, Caus. ज्ञापयति, चन्द्रिग्रहति or चन्द्रिग्रिपति (Pāṇ. vii. 4, 6), Des. निज्ञासति, Int. जेज्ञीयते, ज्ञाताति.

55. भा *dhmd*, to blow.

P. भमति ॥ Pf. दध्नौ, I A. चभासीत्, F. भास्यति, B. भायात् or भेयात् ॥ Pt. भातः ॥ Pass. भायते, Aor. चभायि, Caus. भापयति, Aor. चदिभपत्, Des. दिभासति, Int. देभीयते, दाभाति.

56. स्था *sthā*, to stand, (ष्ट.)

P. तिष्ठति ॥ Pf. तस्यौ (चधिष्ठौ), II A. चस्थात् (न्यडात्), 9. चस्युः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. चस्थायि, Caus. स्थापयति, Aor. चतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, चब, प्र, and वि, स्था is used in the Ātm.; also after ज्ञा, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्ये, Aor. चस्थित, 9. चस्थित, Fut. स्थापयते, Ben. स्थासीष्ठ.

57. मन् *mnd*, to study.

P. मनति ॥ Pf. I. मन्त्रौ, 2. मन्त्रिष्य or मन्त्राय, 9. मनुः; I A. चम्मासीत्, B. मायात् or मेयात् ॥ Pt. मातः ॥ Pass. मायते, Caus. मापयति, Aor. चम्मिष्पत्, Des. मिम्मासति, Int. माम्माति, माम्माति.

58. दा *dd*, to give, (दाण्.)

P. यज्जति* (प्रणियज्जति) ॥ Pf. ददौ, II A. चदात्, B. देयात् (§ 392) ॥ Pt. दतः, Ger. दत्वा (see No. 200, Pāṇ. vii. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दितसति, Int. देदीयते, दादाति.

59. हृ *hvṛi*, to bend.

P. हरति ॥ Pf. I. जहार (ऽ), 2. जहृये (§ 335), 3. जहार, 4. जहृति (§ 330, 334),

* After the preposition सं it may be used in the Ātmanepada.

9. जहरूः, I A. जहारीत्, 9. जहारुः, F. जहरिष्यति (§ 338), P. F. जहर्ता, B. जहर्यात् (§ 390) || Pt. जहरः, Ger. जहरता, Adj. जहरीयः, जहर्यः || Pass. जहर्यते, Caus. जहरयति, Des. जहर्यैति, Int. जाहर्यते, जरीजहर्ति.

60. संद् *skand*, to approach, (संदित्.)

P. संदति (परिसंदति or परिष्वंदति, Pāṇ. VIII. 3, 73, 74) || Pf. 1. चसंद, 2. चसंदिष्य or चसंध्य, 9. चसंदुः; or चसंदुः (see मंध्, No. 5), I A. चसांत्सीत्, 6. चसांत्सां, 9. चसांत्सुः; or II A. चसंद, F. संदयति, P. F. संदत्ता, B. संद्यात् (§ 345, ¹⁰) || Pt. संदः (§ 103, 6), Ger. संदत्ता (§ 438) || Pass. संद्यते, Caus. संदयति, Aor. चचसंदत् (§ 374), Des. चिसंत्सयति, Int. चनीसंस्यते (§ 485), चनीसंस्ति.

61. तृ *tṛi*, to cross.

P. तरति || Pf. 1. ततार (d̄), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. चतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यात्. In the Ātmanepada we generally find the verb used as Tudādi, P. तिर्ते, Pf. तेरे, Aor. चतीष्य or चतरिष्य or चतरीष्य, F. तरिष्यते (i), B. तरिष्यते or तीर्यष्य || Pt. तीर्णः, Ger. तीर्णै, तीर्णै || Pass. तीर्णते, Aor. चतारि, Caus. तारयति, Des. तितरिष्यति or तितरीष्यति, Int. तेतीर्णते, तातर्ति.

62. रञ् *rañj*; to tinge.

This verb and दंश् *damś*, to bite, संज् *sañj*, to stick, and संज् *svañj*, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, ¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. चरन्त्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजिष्य or रंक्ष्य, 3. रंज, 4. रंजिष्य, 9. रंजुः, I A. चरंष्टीत्, F. रंसति, P. F. रंक्ता, B. रञ्यात्. Also used in the Ātmanepada : P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. चरंक्त, 9. चरंष्टत् || Pt. रक्तः, Ger. रक्ता or रंक्ता (Pāṇ. VI. 4, 31, § 438) || Pass. रञ्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. चरीरजत् or चरंन्जत्, Des. रिरंष्टति, Int. रारञ्यते, रारंक्ति.

63. कित् *kit*, to cure, (किता.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. चचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. चचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472) :

1. गुप् (to conceal), चुगुप्तते he despises.
2. तिज् (to sharpen), तितिष्यते he endures.
3. मान् (to revere), श्रीमांसते he investigates.
4. चध् (to bind), चीभसते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. जह् *pat*, to fall, (पड़ा)

P. पतति (प्रक्षिपतति) ॥ Pf. १. अपात, ९. अपुः, II A. अपां (§ 366), F. पतिष्ठति ॥ Pt. पतितः ॥ Pass. पतते, Aor. अपाति, Caus. पातयति, Des. पिपतिष्ठति or पित्तस्ति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. १. उवास (ā), २. उवसिष्य or उवस्य, ३. उवास, ४. उविष्य, ५. उवसुः, ६. उवहुः, ७. उविम्, ८. उव, ९. उवुः, I A. १. उवासं (§ 132), २. उवासीः, ३. उवासीत्, ६. उवासां (§ 351), F. उवस्ति, P. F. उवस्ता, B. उवात् ॥ Pt. उवितः, Ger. उवित्वा, उव्वत् ॥ Pass. उव्वे, Aor. उवासि, Caus. वासयति, Aor. उवीवसत्, Des. विवत्स्ति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. उदति ॥ Pf. १. उवाद (ā), २. उवदिष्य, ९. उहुः, I A. उवादीः, F. उदिष्ठति, B. उवात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उव्वते, Aor. उवादि, Caus. उवदयति, Aor. उवीवदत्, Des. विवदिष्ठति, Int. वावद्वत्ते, वावद्ति.

67. श्वि *svi*, to swell, (दुर्चोच्छि.)

P. श्वयति ॥ Pf. १. शुशाप (ā) or शिश्वाय (ā), २. शुशविष्य or शिश्विष्य, ३. शुशाप or शिश्वाय, ४. शुशुविष्य or शिश्विष्यिष्य, ५. शुशुवुः or शिश्विष्युः, ९. शुशुवुः or शिश्विष्युः, I A. उश्वयीत्, II A. उश्वात् or उश्विश्वयात् and उश्वूश्वयात्, F. उश्विष्ठति, P. F. उश्विता, B. उश्वात् ॥ Pt. उश्वः ॥ Pass. उश्वयते, Caus. उश्वयति, Aor. उश्विश्वयात्, Des. शिश्विष्यति, Int. शेष्वीयते or शोश्वयते.

II. Âtmane pada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. एधत्, O. एधेत्, I. एधतां ॥ Pf. एधामास*, F. एधिष्ठते, C. एधिष्ठत, P. F. एधिता, I A. १. एधिष्य, २. एधिष्टः, ३. एधिष्ट, ४. एधिष्वहि, ५. एधिष्ठाण्, ६. एधिष्ठातां, ७. एधिष्वहि, ८. एधिष्टुः or एध्यं, ९. एधिष्ठत, B. एधिष्टीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. एधि, Caus. Pres. एधयति, ज्ञे, Perf. एधामास, F. एधिष्ठति, ज्ञे, Cond. एधिष्ठत, ज्ञ, P. F. एधिता, II A. एधिष्टः, ज्ञ, B. एधिष्टीष्ट, Des. एधिष्ठते.

69. ईछा *iksh*, to see.

P. ईछते, I. ईछत्, O. ईछेत्, I. ईछतां ॥ Pf. ईछांचक्रे, I A. ईछिष्ट, F. ईछिष्ठते, C. ईछिष्ठत, P. F. ईछिता, B. ईछिष्टीष्ट ॥ Pt. ईछितः ॥ Caus. ईछयति, Aor. ईछिष्टत्, Des. ईचिष्टिष्टते.

70. दद् *dad*, to give.

P. ददते, I. उददत्, O. ददेत्, I. ददतां ॥ Pf. ३. ददसे (§ 328, १), ६. दददाते, ९. दददिरे (Pâp. vi. 4, 126), I A. उददिष्ट, F. ददिष्ठते, P. F. ददिता, B. ददिष्टीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. उददादि, Caus. दादयति, Aor. उददीददत्, Des. दिददिष्टते, Int. दाद्यते, दादति.

* आस and उभूत् are used in the Parasmaipada, चक्रे in the Âtmane pada. It is only in the passive that आस and उभूत् take Âtmane pada terminations.

71. श्वश् *shvashk*, to go.

P. श्वशते, I. श्वश्यते ॥ Pf. श्वश्के, I A. श्वश्यक्तः, F. श्वश्यक्षते, P. F. श्वश्यता, B. श्वश्यतीष्ठृ.

Note—The initial श् is not liable to become श. (See No 45; Pāṇ. vi. 1, 64, r. Colebrookee, p. 219.)

72. स्वज् *rij*, to go, to gain, &c.

P. अर्जते, I. आर्जते ॥ Pf. आरूजे, I A. आर्जिष्ठ, F. अर्जिष्यते, P. F. अर्जिता, B. अर्जितीष्ठृ ॥ Pass. अर्जयते (प्रार्जयते), Caus. अर्जयति, Aor. आर्जिता, Des. अर्जितिष्यते.

73. स्वंज् *svaŋj*, to embrace.

दंज् *dams*, संज् *sahj*, स्वंज् *svaŋj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वंजते, I. अस्वंजता ॥ Pf. स्वंजे or स्वंजे (Pāṇ. i. 2, 6, vārt.), I A. i. अस्वंजिष्ठ, 2. अस्वंजाः, 3. अस्वंजः, 4. अस्वंजहि, 5. अस्वंजापां, 6. अस्वंजातां, 7. अस्वंजहि, 8. अस्वंजध्यं, 9. अस्वंजत, F. स्वंज्यते, B. स्वंजीष्ठृ ॥ Pass. स्वंजयते, Caus. स्वंजयति, Des. स्वंजन्ते, Int. सास्वंजयते, सास्वंजिष्ठृ.

74. दण् *trap*, to be ashamed, (वपूष्.)

P. दणपते, I. अदणपत ॥ Pf. 3. देषे (Pāṇ. vi. 4, 122), 6. देषाते, 9. देषिष्ठे, I A. i. अदणपिष्ठि or अदणपिष्ठि, 2. अदणपिण्डा: or अदणप्याः, 3. अदणपिष्ठ or अदणप, F. दणिष्ठते or दणप्यते, B. दणिष्ठीष्ठृ or दणप्यीष्ठृ.

75. तिज् *tij*, to forbear.

P. तितिष्ठते ॥ Pf. तितिष्ठांच्चके, I A. अतितिष्ठिष्ठ, F. तितिष्ठिष्यते, B. तितिष्ठिष्योष्ट ॥ Caus. हेत्यपति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pan*, to praise.

P. पणायते, I. अपणायता ॥ Pf. पणायांच्चके or पेषे (without आय). Thus likewise Aor. अपणायिष्ठ or अपणिष्ठ, F. पणायिष्यते or पणिष्यते, B. पणायिष्ठृ or पणिष्ठीष्ठ ॥ Caus. पाणायति, Aor. अपाणात्, Des. पिपणिष्यते, Int. पंपस्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pāṇini III. 1, 28, together with पण्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Ātmaneṣada, because the Anubandha, requiring the Ātmaneṣada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Ātmaneṣada. The suffix आय may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयांच्चके or अकामे, I A. अक्षीकमत or (without अय) अक्षकमत (Pāṇ. III. 1, 48, vārt.), F. कमिष्ठते or कामयिष्ठते, B. कमिष्ठीष्ठृ or कामयिष्ठीष्ठ ॥ Pass. कम्यते (*ā*), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. किमिष्यते or चिकामयिष्यते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other अकम् is conjugated all through.

78. अय् ay, to go.

P. अयते, I. आयत् ॥ Pf. अयांचक्रे (Pâñ. III. 1, 37), I A. 1. आयिति, 2. आयिष्टः, 3. आयिह, 4. आयिष्वहि, 5. आयिषाचां, 6. आयिषातां, 7. आयिष्वहि, 8. आयिष्वं or °दुं, 9. आयिषत्, F. आयिष्वते, B. आयिषीह ॥ Caus. आययति, Des. आयियते.

With पय् it forms पलायते he flees (Pâñ. VIII. 2, 19), Ger. पलाय; with प्र, आयते; and with परि, पत्ययते.

79. ईह॒ īh, to aim.

P. ईहते, I. ऐहत् ॥ Pf. ईहांचक्रे, I A. ऐहिह, F. ईहिष्वते, B. ईहिषीह ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

80. काज् kāś, to shine, (काझ्.)

P. काशते ॥ Pf. आकाशे or काशांचक्रे (§ 326), I A. आकाशिष्ट, F. काशिष्वते ॥ Caus. काशयति, Aor. आकाशत्, Des. आकाशिष्वते, Int. आकाशयते, आकाशि.

81. कास् kās, to cough, (कास्.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. आकासत् (§ 372*).

82. सिव sīv, to serve, (घेव्.)

P. सेवते (परिसेवते) ॥ Pf. सिद्धेवे, I A. असेविह, F. सेविष्वते ॥ Caus. सेवयति, Aor. असिवेवत्, Des. सिसेविषते, Int. सेवेष्वते.

83. गा gā, to go, (गाह्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गाता॑, 1st pers. sing. गै, O. गेत, I. अगात् ॥ Pf. 3. जागे, 6. जागाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीह ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगपत्, Des. निगासते, Int. जेगीयते.

84. रु ru, to go, to kill (?), to speak, (रुह्.)

P. रवते ॥ Pf. 3. रुवे, 6. रुवाते, 9. रुविरे, I A. अरविह ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे de, to protect, (देक्.)

P. दयते ॥ Pf. 1. दिये (Pâñ. VII. 4, 9), 2. दिग्ये, 3. दिये, I A. 1. अदिषि, 2. अदिष्टः, 3. अदित, F. दास्यते, B. दासीह ॥ Pt. दक्षः ॥ Pass. दीयते, Caus. दापयति, Des. दिसते, Int. देदीयते.

Note—It is one of the दु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. शुत् dyut, to shine, (शुत्.)

P. शोतते ॥ Pf. दिशुते (Pâñ. VII. 4, 67), I A. अशोतिष्ट or अशुत् (§ 367: Pâñ. I. 3, 91; III. 1, 55), F. शोतिष्वते, B. शोतिषीह ॥ Caus. शोतयति, Aor. अदिशुत्, Des. दिशुतिष्वते or दिशोतिष्वते, Int. देशुत्यते, देशोत्ति.

Note—The verbs beginning with शुत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् vrit, to be, (वृत्.)

P. वर्तते ॥ Pf. वृष्टते, I A. अवर्तिष्ट or अवृत्, F. वर्तिष्वते or वर्त्यति, B. वर्तिषीह ॥ Caus.

वर्तैयति, Aor. अवीपृत् or अववर्तै (Pâñ. vii. 4, 7), Des. विवर्तिष्ठते or विवृत्सति, Int. वरीपृयते.

Note—The verbs beginning with पृत्, i.e. पृत्, पृथ्, जृथ्, स्पंद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pâñ. i. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pâñ. vii. 2, 59); as to कृप्, see Pâñ. vii. 2, 60, and i. 3, 93.

88. स्पंद् *syand*, to sprinkle or drop, (स्पृह्)

P. स्पंदते ॥ Pf. 1. स्पस्यंदे, 2. स्पस्यंदिष्टे or स्पस्यंस्ते, 4. स्पस्यंदिष्वहे or स्पस्यंद्वहे, I.A. 3. अस्यंदिष्ट, 6. अस्यंदिष्टातां; or अस्यंस (6. अस्यंसातां), or II A. अस्यदत् (not अस्यंदत्), F. स्पंदिष्टते or स्पंस्यते or स्पंस्यति (Pâñ. vii. 2, 59; see No. 87), B. स्पंदिष्टीष् or स्पंस्यीष् ॥ Pt. स्पस्यः, Ger. स्पंदिन्वा or स्पंस्या (Pâñ. vi. 4, 31) ॥ Caus. स्पंदयति, Des. सिस्पंदिष्टते or सिस्पंस्यते or सिस्पंस्यति.

89. कृप् *krip*, to be able, (कृपु.)

P. कृत्यते ॥ Pf. अकृपेते, I.A. 3. अकृत्यिष्ट or अकृपम्, 6. अकृप्तातां, 9. अकृप्ताति, or II Aor. Par. अकृपत्, F. कृत्यिष्टते or कृत्यस्यते or कृत्यस्यति, P.F. 2. कृत्यितासे or कृत्यासे or कृत्यासि, B. कृत्यिष्टीष् or कृप्तीष् ॥ Pt. कृत्यः ॥ Caus. कृत्यति, Des. चिकृत्यिष्टते or चिकृप्ताति, Int. अलीकृपते or अलिकृत्यते or अत्कृत्यते.

90. अथ् *vyath*, to fear, to suffer pain.

P. अथते ॥ Pf. विव्यथे (Pâñ. vii. 4, 68), I.A. अव्ययिष्ट, F. अव्ययिष्टते ॥ Pass. अथ्यते, Aor. अव्ययि (ā), (f 462), Caus. अथयति, Des. विव्ययिष्टते, Int. वाव्ययते, वाव्यज्ञति.

91. रम् *ram*, to sport, (रमु.)

P. रमते; with वि, आ, एरि, उप, optionally Parasmaipada; विरमति (Pâñ. i. 3, 83) ॥ Pf. रेमे, I.A. अरंस्त, after prepositions अरंस्तात्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रत्व ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंस्ते, Int. रंस्यते, रंरनीति.

92. त्वर् *tvar*, to hurry, (त्रित्वरा.)

The verbs अत् *jvar*, त्वर् *tvar*, त्रिव् *sriv*, अव् *av*, भव् *mav*, substitute जूर् *jür*, तूर् *tür*, सूर् *sür*, जूर् *juř*, मूर् *mūr* (Pâñ. vi. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः: *jürnah*, तूर्णः: *türnah*, सूर्णः: *srünah*, जातः: *itäh*, मूर्णः: *münah*.

P. त्वरते ॥ Pf. तत्वरे, I.A. 3. अत्वरिष्ट, 8. अत्वरिष्टं or अत्वरिदं, F. त्वरिष्टते ॥ Pt. तूर्णः: (f 432) or त्वरितः: ॥ Caus. त्वरयति (f 462, II. 6), Aor. अत्त्वरत् (f 375†), Des. तित्वरिष्टति, Int. तात्वर्यते, तोत्वर्ति.

93. सह् *sah*, to bear, (चह)

P. सहते ॥ Pf. सेहे, I.A. असहिष्ट, F. सहिष्टते, P.F. सहिता or सोटा (f 337, II. 2) ॥ Pt. सोढः, Adj. सहः: (f 456, 6) ॥ Pass. सहते, Caus. साहयति, Aor. असीषहत्, Caus. Des. सिसाहिष्टते, Des. सिसहिष्टते, Int. सासहते, सासोढिते.

Note—सह् and चह् change च into चो when च would be followed by द, the result of the amalgamation of ह with a following dental (§ 128). Pâñ. vi. 3, 112.

III. Parasmaipada and Âtmane pada Verbs.

94. राज् *rāj*, to shine, (राजृ.)

P. राजति, °ते ॥ Pf. रराजे, रराजे or रेजे (Pâñ. vi. 4, 125), I.A. अराजीत, अराजिष्ट,

F. राजिष्ठति, °ते, B. राज्यात्, राजिष्ठीष्ट ॥ Caus. राजयति, Aor. अरराज्यात्, Des. विराजिष्ठति, °ते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति* ॥ Pf. 3. खसान, 6. खस्तुः; 9. खस्तुः (§ 328, 3), I A. खसनीत् (*a*), (§ 348), but Âtm. खसनिष्ट only, F. खनिष्ठति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खनते or खायते (§ 391), Caus. खानयति, Aor. खचीखनात्, Des. विखनिष्ठति, °ते, Int. खंखनते or खाक्षापते (§ 391), खंखनति.

96. दृ *hri*, to take, (दृष्ट.)

P. हरति ॥ Pf. 1. जहार (*a*), 2. जहर्यै, 9. जहुः, I A. जहार्णीत्, Âtm. जहत (§ 351), F. हरिष्ठति, P. F. हरो, B. ह्रियात् ॥ Pt. दृतः, Ger. दृत्वा, Adj. हर्यैः ॥ Pass. दिष्ठते, Aor. जहारि, Caus. हारयति, Des. जिहीर्णति, °ते, Int. जेहीर्णते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्य.)

गुह् *guh* takes ज् & before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष्य or जुगोढ, 3. जुगूह, 4. जुगुहिष्व, 5. जुगुहयुः &c., Âtm. 1. जुगुहे, 2. जुशुष्वे or जुगुहिष्वे &c., I Aor. see § 362, F. गूहिष्ठति or घोक्षति, P. F. गूहित्वा or गोटा, Ben. Âtm. गूहिष्टीष्ट or शुश्वीष्ट (§ 345) ॥ Pt. गूढः, Adj. गूढः or गोढः (§ 457) ॥ Pass. गुशते, Aor. ज्ञगूहि, Caus. गूहयति, Aor. ज्ञगूहता, Des. जुशुष्वति (§ 470), Int. ज्ञोगूलते, ज्ञोगोढि.

98. श्रि *sri*, to go, to serve, (श्रिष्ट.)

P. अयति ॥ Pf. 1. शिश्राय (*a*), 2. शिश्रियिष्य, 3. शिश्राय, 4. शिश्रियिष्व, 5. शिश्रिययुः, II A. अशिश्रियत् (§ 371), F. अयिष्ठति, B. अश्रायात् ॥ Pass. अयते, Aor. अश्रायि, Caus. आययति, Aor. अशिश्रियत्, Des. शिश्रियिष्ठति or शिश्रीष्ठति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (*a*), (§ 311), 2. इयजिय or इयष्ट (§ 335, 3), 4. ईजिय, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयास्त्, 2. अयास्तीः, 3. अयास्तीत्, 4. अयास्त्, 5. अयास्त्, 6. अयास्तां, 7. अयास्त्, 8. अयास्त्, 9. अयास्तुः, I Aor. Âtm. 1. अयस्ति, 2. अयस्तः, 3. अयस्त्, 4. अयस्तहि, 5. अयस्तायां, 6. अयस्तातां, 7. अयस्तहि, 8. अयडदं (not अयम्बै), 9. अयस्तहि, F. यस्तयति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इहः, Ger. इह, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयज्यात्, Des. वियस्तयति, Int. यायज्यते, यायष्टि.

100. चप् *vap*, to sow, to weave, (दुवण.)

P. चपति ॥ Pf. 1. उचाप (*a*), 2. उचपिष्य or उचप्य, 9. जपुः, I A. अचाप्तीत्, Âtm. अचप, F. उप्स्यति, P. F. उप्ता, B. उप्यात् ॥ Pt. उप्तः ॥ Pass. उप्तते.

* The Âtmaneppada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*ā*), 2. उवहिय or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः; I A. 1. ऊवास्ति, 2. ऊवासीत्, 3. ऊवासीत्, 4. ऊवास्ति, 5. ऊवोढं, 6. ऊवोढां, 7. ऊवास्ति, 8. ऊवोढ, 9. ऊवासुः; I Aor. Âtm. 1. ऊवस्ति, 2. ऊवोढाः, 3. ऊवोढ, 4. ऊवस्ति, 5. ऊवास्ताण्, 6. ऊवासात्, 7. ऊवस्ति, 8. ऊवोढं, 9. ऊवस्ति, F. ऊस्तिति, P. F. ऊढा, B. ऊसात् ॥ Pt. ऊढः, Adj. ऊसः ॥ Pass. ऊसते, Caus. ऊहयति, Aor. ऊवी॒ऊहत्, Des. ऊवस्ति, Int. ऊवस्ति, ऊवोढि.

102. वे *ve*, to weave, (वेभ्.)

P. वयति ॥ Pf. 3. वचौ, 6. वचतुः (or ऊचतुः), 9. वचुः (or ऊचुः); or 3. वचाय, 6. ऊचतुः, 9. ऊचुः (*§ 311*), I A. 1. ऊवासिवं, 2. ऊवासीति, 3. ऊवासीत्, Âtm. ऊवास्ति, F. ऊस्तिति, P. F. ऊता, B. ऊयात्, Âtm. ऊसीह ॥ Pt. ऊतः (*Pâñ. vi. 4, 2*) ॥ Pass. ऊयते, Caus. ऊययति, Des. ऊवासति, Int. ऊवायते, ऊवाति.

103. हे *hve*, to emulate, to call, (हेभ्.)

P. हयति ॥ Pf. 1. जुहाव (*ā*), 2. जुहविय or जुहोष, 3. जुहाव, 4. जुहविय, II A. ऊहत् (*§ 363*), Âtm. ऊहता, or I A. ऊहास्ति, F. ऊहायति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. ऊहायि, Caus. ऊहययति, Aor. ऊजूहवत् (*§ 371*), Des. ऊहूषति, Int. ऊहूयते, ऊहोति.

Tud Class (Tuddâdi, VI Class).

I. Parasmaipada and Âtmane pada Verbs.

104. तुद *tud*, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोस्तिति, P. F. तोसा, I A. ऊतोसीति, Âtm. ऊतुत् ॥ Pt. तुतः, Ger. तुत्ता ॥ Pass. तुत्तते, Caus. तोदयति, Aor. ऊतुदत्, Des. तुतुत्तति, Int. तोतुत्तते, तोतोत्ति.

105. खज्ज *bhrajj*, to fry, (भस्ता.)

भज्ज *bhrajj* takes Samprasâraña before weakening terminations, the same as ग्रह *grah*, ज्या *jyād*, चप्प *vay*, चध् *vyadh*, चश् *vas*, च्यच् *vyach*, च्रश् *vrash*, प्रच् *prachh* (*Pâñ. vi. 1, 16*). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृज्जति ॥ Pf. 1. ऊधज्ज, 2. ऊधम्ज्जय or ऊधह, 9. ऊधज्जुः (*Pâñ. i. 2, 5*), or ऊभर्ज्जति &c. (*Pâñ. vi. 4, 47*), I A. ऊधासीति or ऊधासीत्, Âtm. ऊधह or ऊधह, F. ऊधस्ति or ऊधसीति, P. F. ऊधा or ऊधा, B. भृज्जात्, Âtm. ऊधीह or ऊधीह ॥ Pt. भृषः ॥ Pass. भृज्जते, Caus. भृज्जयति, Aor. ऊधधर्ज्जत् or ऊधधर्ज्जत्, Des. ऊधधर्ज्जति or ऊधधर्ज्जति, Int. ऊरीभृज्जते.

106. कृष् *kriish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. ऊकर्ष, I A. ऊक्रासीति or ऊक्रासीत्, Âtm. ऊकृष्टत or ऊकृष्ट, F. कृस्तीति or क्रस्तिति, P. F. कर्षा or क्रषा, B. कृषात्, Âtm. कृषीह ॥ Pt. कृषः ॥ Pass. कृषते, Caus. कृषयति, Aor. ऊकृष्टत् or ऊकृष्टत्, Des. ऊकृष्टति, Int. ऊरीकृषते.

107. मुच् *much*, to loosen, (मुच्चु.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिंच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिण् *pis*, to form. (Pāṇ. VII. 1, 59.)

P. मुचति ॥ Pf. मुमोच, I A. समुच्चा॑, Ātm. समुच्छ (§ 367), Des. मुमुचति or मोचते (§ 471, 9).

108. विद् *vid*, to find, (विद्धु.)

P. विदति ॥ Pf. विवेद, II A. अविदा॑, Ātm. अविद्या॑, F. वेत्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विदः.

109. लिप् *lip*, to paint.

P. लिपति ॥ Pf. लिलेष, II A. अलिप्ता॑, Ātm. II A. अलिपत or I A. अलित (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृतति (see No. 107) ॥ Pf. अकर्ता॑, I A. अकर्ती॑, F. कर्तिष्यति or कर्तयति (§ 337, II. 2), P. F. कर्तिता॑, B. कृतात् ॥ Pt. कृषः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्ता॑ or अचीकृता॑, Des. चिकृतिष्यति or चिकृतयति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kut*, to be crooked, to bend.

Certain verbs beginning with कुट् *kut* (Dhātupātha 28, 73–108) do not admit of Guṇa or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटी॑, F. कुटिष्यति, P. F. कुटिता॑ ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि॑.

112. व्रश् *vrasch*, to cut, (चोद्रश्च॑.)

P. वृशति (see No. 105) ॥ Pf. 1. वनश्च, 2. ववश्यिष्य or ववह, I A. अवश्यी॑ or अव्राश्यी॑ (§ 337, I. 2), F. व्रश्यिष्यति or व्रस्यति, B. वृश्यात् ॥ Pt. वृशः..

113. कृ *kri*, to scatter.

P. किरति ॥ Pf. 3. अकार, 6. अकरतुः, 9. अकर्तुः (Pāṇ. VII. 4, 11), I A. अकारी॑, F. कारिष्यति or करीष्यति (§ 340), B. कीर्तात् ॥ Pt. कीर्तेः ॥ Pass. कीर्त्यते, Caus. कारयति, Des. चिकारिष्यति.

Note—After उप and प्रति, कृ takes an initial स if it means to cut or to strike: उपस्तिरति he cuts, उपस्तकार; प्रतिस्तिरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्तिरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृश॑, I A. अस्पृशी॑ or अस्पार्शी॑ or अस्पृश्यात्, F. स्पृश्यति or स्पर्श्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृशति, Int. परीस्पृश्यते, परीस्पृष्टि॑.

115. प्रच् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष्य or पप्रछ, 9. पप्रच्छुः (§ 328), I A. अप्राप्ती॑, F. प्रस्तुति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिष्यति, Int. परीपृच्छते.

116. सृज् *śrij*, to let off.

P. सृजति ॥ Pf. 1. सर्सर्जे, 2. सर्सर्जिय or सर्सर्ज (see No. 48), I A. अस्त्राक्षीत्, F. सर्सर्जति ॥ Pt. सृहः.

117. मञ्ज् *majj*, to sink, (मस्तो).

मञ्ज् *majj* and नञ्ज् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 6o.)

P. मञ्जति ॥ Pf. 1. ममञ्ज, 2. ममञ्जिय or ममञ्जय, I A. 3. अमांञ्जीत् (§ 345), 6. अमांञ्ज्ञा, 9. अमांञ्जुः, F. मंस्यति, P. F. मञ्जा ॥ Pt. मग्नः, Ger. मञ्जा or मञ्जा (§ 438) ॥ Caus. मञ्जयति, Aor. अममञ्जत्, Des. मिमञ्जति, Int. मामञ्जयते, मामञ्ज्ञि.

118. इष् *ish*, to wish, (इषुः)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिय, 3. इयेष, 4. ईविष, 5. ईवयुः, 6. ईष्टुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐशीत्, F. ईविषति, P. F. ईष्टा or ईषिता (§ 337, II. 1) ॥ Pt. ईः; Ger. ईष्टा or ईषिता ॥ Pass. ईष्टते, Aor. ऐषि, Caus. ईषयति, Aor. ऐषिषत्, Des. ईविषिषति.

III. Ātmanepada Verbs.

119. मृ *mri*, to die, (मृः)

मृ *mri*, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. वियते*, I. अवियत, O. वियेत, I. वियै ॥ Pf. 1. ममार, 2. ममर्यै, 3. ममार, 4. मविव, 5. मवयुः, I A. 1. अमृषि, 2. अमृथाः, 3. अमृत, F. मरिष्यति, P. F. मौरीस्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. वियते, Caus. मारयति, Des. मुमूर्ष्यति, Int. मेम्यियते.

120. दृ *dri*, to observe, (दृह्)

P. ह्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. ह्रियते, Caus. दारयति, Des. दिदरिष्यते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवुः)

P. दीव्यति (§ 143) ॥ Pf. दिदेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. द्यूनः or द्यूतः (§ 442, 7), Ger. द्यूता (§ 431, 1) or देविता ॥ Caus. देवयति, Des. दिदेविष्यति or दुष्यूष्यति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननै, 9. ननृतुः, I A. अननैत्, F. नन्तिष्यति or नर्तति (§ 337, II. 2) ॥ Pt. नृतः ॥ Caus. नर्तयति, Aor. अननैत् or अनीनृत्, Des. निनन्तिष्यति or निनृत्यति.

* Final च् is changed to टि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards टि again becomes टिय्, according to Pāṇ. VI. 4, 77.

123. जृ *jri*, to grow old, (जृष्.)

P. जीर्येति* || Pf. 3. जनार, 9. जनहः (Guna, § 330) or जेरुः (§ 328, 2), I A. अजनारेत् or II A. अजनत् (§ 367), F. जरिष्यति or जरीषति (§ 340), B. जीर्यात् || Pt. जीर्येत् || Caus. जरयति (§ 462, 25), Des. जिजरिष्यति or जिजीर्येति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in शो o drop शो o before the य ya of the Div class (Pāṇ. VII. 3, 71); e. g. शो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. इयति, I. अइयत्, O. इयेत्, I. इयतु || Pf. शशो (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायात् (§ 392) || Pt. शातः or शितः (§ 435) || Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति || Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) || Pt. सितः; Ger. साय || Pass. सीयते (§ 392), Caus. साययति, Des. सिपासति, Int. सेदीयते.

126. व्यध् *vyadh*, to strike.

P. विघ्नति (see No. 105) || Pf. 3. विवाप्ति (§ 311), 9. विविषुः, I A. 1. अव्याप्तं, 2. अव्यासीति, 3. अव्यासीत्, 4. अव्यात्स, 5. अव्याङ्गं, 6. अव्याहारं, 7. अव्यात्सम्, 8. अव्याहार, 9. अव्यासुः, F. व्यत्सति, P. F. व्यद्वा, B. विघ्नात् || Pt. विझुः || Pass. विघ्नते, Caus. विघ्नयति, Des. विघ्नासति, Int. वेविघ्नते.

127. तृप् *trip*, to delight.

P. तृप्तति || Pf. 1. ततर्पे, 2. ततर्पिष्य or ततप्य, 3. ततर्पे, 4. ततृपिष्य or ततृप्य, I A. अतार्पित् or अतार्पीत् (§ 337, I. 3) or अत्राप्तीत् (see No. 38) or II A. अतृप्त्, F. तर्पिष्यति or तप्यति, P. F. तर्पिता, तर्पी or त्रप्ता, B. तृप्तात् || Pt. तृप्तः || Pass. तृप्तते, Caus. तर्पयति, Aor. अतार्पत् or अततर्पत्, Des. तितृप्तति or तितर्पिष्यति, Int. तरीतृप्तते.

128. मुह् *muh*, to be foolish.

P. मुहति || Pf. 1. मुमोह, 2. मुमोहिष्य or मुमोग्य or मुमोढ, II A. अमुहत् (§ 367, पुष्टादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता || Pt. मुग्धः or मूढः || Pass. मुहते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिष्यति or मुमुहिष्यति, Int. मोमोग्धते, मोमोग्धिष्य or मोमोढिते.

* Final श्, changed to श्च, and lengthened before य.

† The Sārasvatī gives besides the second aorist the optional forms of the first aorist अनोहीत् or अनोहीत् (§ 337, I. 3, रूपादि) or अमुखत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sārasvatī, which is wrong in the Div class, might be referred to the Kṛī class.

129. नश् *naś*, to perish, (णज्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः; II A. अनशत् (पुष्टादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नशः, Ger. नश्वा or नंश्वा (§ 438).

130. शम् *śam*, to cease, (शमुः)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhrām*, क्षम् *ksham*, खलम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः; II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhātupāṭha 19, 70.)

131. मिह् *mid*, to be wet, (चिमिदा.)

मिह् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेष्यति ॥ Pt. मिहः: wet, or मेदितः (§ 333, D. 2*).

II. Âtmane pada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जन्ने (§ 328, 3), I A. अजनिष्ठ or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ठ ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सार्थ, 9. अपत्सा, F. पत्यते, P. F. पस्ता, B. पसीष्ठ ॥ Pt. पदः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुद्धे, I A. 1. अभुत्सिस, 2. अबुद्धाः; 3. अबुद्ध or अबोधि, 4. अभुत्स्वहि, 5. अभुत्सार्थ, 6. अभुत्सार्थ, 7. अभुत्स्वहि, 8. अभुद्धं, 9. अभुत्सत्, F. भोत्सते, P. F. बोद्धा, B. भुत्सीष्ठ ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुद्धुसते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmane pada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नस्ति or °ते ॥ Pf. 1. ननाह, 2. ननङ्ग (§ 130) or नेहिष्य, Âtm. नेहे, I A. 1. अनासं, 2. अनासीः, 3. अनासीत, 4. अनात्स, 5. अनाङ्गं, 6. अनाङ्गां, 7. अनात्स, 8. अनाङ्ग, 9. अनात्सुः, Âtm. 1. अनासिस, 2. अनङ्गाः; 3. अनङ्ग, 4. अनात्स्वहि, 5. अनासीर्थ, 6. अनासीत, 7. अनात्स्वहि, 8. अनङ्गं, 9. अनात्सत्, F. नस्ति, P. F. नङ्गा ॥ Pt. नङ्गः, Ger. नङ्गा, °नस् ॥ Pass. नस्ते, Aor. अनाहि, Caus. नाहयति, Des. निनासते, Int. नानस्ते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोर्यति ॥ Pf. चोर्यांचकार, I A. चचूरत, F. चोरयिति, P. F. चोरयता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः; Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोर्यति, Des. चुचोरयित्वा. No Intensive (§ 479).

137. चि *chi*, to gather, (चिन्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चययति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. चचीचपत् or चचीचयत्, B. चयात् or चयात्.

Note.—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are शप् to know, to make known; चप् to pound; चह् to pound; यन्, if it means to feed; चल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. चचीकृत् or चचिकीर्त् (§ 377).

Su Class (Svāddi, V Class).

I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (सुष्.)

P. सुनोहि, I. 2. सुनु (§ 321*) ॥ Pf. सुषाद, Ātm. सुषुवे, I A. चसावीत् (§ 332, 4); the Sārasvatī allows also चसौषीत् (but against Pāṇ. VII. 2, 72), Ātm. चसोह; the Sār. allows also चसविह (but see Pāṇ. VII. 2, 72); F. सोषति, P. F. सोता, B. सूतात् ॥ Pass. सूयते, Aor. चसावि, Caus. सापयति, Aor. चसूषवत्, Des. सुषुषति, Int. सोषूषयते.

Note.—The उ of नु may be dropt before terminations beginning with ष् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुमः; चसुनुव and चसुन्व, चसुनुम and चसुम्व; and Ātm. सुनुवहे or सुन्वहे, सुनुमहे or सुम्वहे, चसुनुवहि or चसुन्वहि, चसुनुमहि or चसुम्वहि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिन्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिय or चिक्यिय, 9. चिच्युः or चिच्युः, Ātm. चिच्ये or चिच्ये (Pāṇ. VII. 3, 58), I A. चचीचीत्, Ātm. चचेह, F. चेचति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीचयति or चिकीचयति (Pāṇ. VII. 3, 58), Int. चेचीयते.

141. स्त्रृ *stṛi*, to cover, (स्तृष्.)

P. स्त्रोति ॥ Pf. तस्तार, Ātm. तस्ते, I A. चस्तार्वीत्, Ātm. चस्तरिह (not चस्तरीह,

if स्तादि) or अस्तृत् (§ 332, 5, a rule which applies to the ऐतमनेपादा only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्ता, B. स्तर्यात्, ऐत. स्तर्षीष्ट or स्तरिष्टीष्ट (§ 332, 5) || Pass. स्तर्यते, Caus. स्तारयति, Des. त्रिस्तीष्यति, Int. तास्तर्यते.

142. चु *vṛi*, to choose, (वृष.)

P. चृणोति ॥ Pf. 1. चवार (ā), 2. चवरिष्य*, 3. चवार, 4. चवृव, 5. चव्रशः, 6. चव्रतुः, 7. चवृम, 8. चव्र, 9. चव्रुः, I A. चवारीत् (§ 332, 5), ऐत. चवरिष्ट or चवरोष्ट (§ 340) or चवृत् (§ 337, II. 4), F. चवरिष्यति or चवरोष्यति, P. F. चविता or चवरीता, B. चव्रयात्, ऐत. चवरिष्टीष्ट (not चवरीष्टीष्ट, Pāṇ. VII. 2, 39) || Pass. चव्रयते, Aor. चवारि, Caus. चारयति, Des. चिवरिष्यति, चिवरीष्यति or चुवूर्षति, Int. चेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. जिधाय (Pāṇ. VII. 3, 56), I A. चहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. चज्जीहयत् (Pāṇ. VII. 3, 56), Des. जिधीष्यति, Int. जेधीयते.

144. शक् *sak*, to be able, (शक्त.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेषुः, I A. चशक्त, F. शस्यति, P. F. शक्ता ॥ Pt. शक्तः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाक्ययति, Aor. चशीशक्त, Des. शिक्षति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes श्रृं श्रि for श्रु श्रु in the special tenses.

P. 3. श्रुयोति, 6. शृणुतः, 9. शृणवंति; 4. शृणुवः or शृणवः ॥ Pf. 1. शुचाव (ā), 2. शुश्रोष (§ 334, 8), 3. शुचाव, 4. शुश्रुव, 5. शुश्रवशः, 6. शुश्रवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. चश्रौषीत्, F. ओष्यति, P. F. ओता, B. शूयात् ॥ Pass. शूयते, Aor. चश्राविचि, Caus. आवयति, Aor. चश्रुष्वत् or चशिष्वत् (§ 475), Des. शूश्रूते (Pāṇ. I. 3, 57), Int. जोश्रूयते.

146. चाप् *dp*, to obtain, (चाप्त.)

P. 3. चाप्नोति, 4. चाप्नुवः, 9. चाप्नुवंति, I. चाप्नोत्, O. चाप्नुयात्, I. 3. चाप्नोतु, 2. चाप्नुहि ॥ Pf. चाप, Aor. चापत्, F. चाप्यति, P. F. चाप्ता ॥ Pt. चापः ॥ Pass. चाप्यते, Caus. चापयति, Aor. चापिष्पत्, Des. ईप्सति.

III. ऐतमनेपादा Verbs.

147. चश् *as*, to pervade, (चश्त.)

P. 3. चशुते, 6. चशुवते, 9. चशुवते, 4. चशुवहे, I. 1. चाशुवि, 2. चाशुवाः, 3. चाशुत, 4. चाशुवहि, 5. चाशुवाण्य, 6. चाशुवाता, 7. चाशुवहि, 8. चाशुव्यं, 9. चाशुवत, O. चशुवात, I. 1. चश्ववै, 2. चश्वव्य, 3. चश्वतां, 4. चश्ववावहै, 5. चश्ववाण्य, 6. चश्ववातां, 7. चश्ववामहै, 8. चश्वव्यं, 9. चश्ववतां ॥ Pf. 1. चानशे, 2. चानश्विषे or चानशे, I A. 1. चाष्टि, 2. चाष्टः,

* According to Pāṇ. VII. 2, 13, we might form चवर्ये; but Pāṇ. VII. 2, 63, would sanction चवरिष्य. The special restriction, however, of चवर्यe to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix चवरिष्य as the proper form in ordinary Sanskrit.

3. आह, 4. आस्तहि, 5. आस्तार्थं, 6. आस्तातां, 7. आस्तहि, 8. आस्त्वं, 9. आस्त; or 1. आशिषि, 2. आशिषः, 3. आशिष, P. F. आह or आशिता, F. आस्तो or आशिषते, B. आस्तह or आशिषीह ॥ Pt. आहः ॥ Pass. आश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. आशिषिष्यते, Int. आशाइयते.

Tan Class (*Tanvādi, VIII Class*).

All verbs belonging to this class are Parasmaipada and Âtmane pada Verbs.

148. तन् *tan*, to stretch, (तनुः)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्नीत, I. तनुतां ॥ Pf. 3. तनान, 9. तेनुः; I A. अतानीत् or अतानीत् (§ 348), Âtm. 3. अतनिष्ट or अतन (§ 369), 2. अतनिष्टः or अतथाः, F. तनिष्टति, P. F. तनिता, B. तन्यात्, Âtm. तनि-ष्टीष्ट ॥ Pt. तनः, Ger. तन्वा or तनिल्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतना, Des. तितनिष्टति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; क्षण् to go, क्षणोति or क्षणोति. तनादेहपथाया गुणो वा पिति, Sār. II. 11. 3.

149. क्षण् *kshan*, to kill, (क्षणुः)

P. क्षणोति ॥ Pf. अक्षण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्टः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (घणुः)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (ā), Âtm. असनिष्ट or असात् (Pān. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (तुकृम्)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर् *kur*.

Before ए् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ् *u* is rejected, but the radical उ् *u* is not lengthened.

P. 1. करोति, 2. करोति, 3. करोति, 4. कुर्वते, 5. कुरुत्वा, 6. कुरुतः, 7. कुर्मः, 8. कुरुत्य, 9. कुर्वति, I. 1. अकरवं, 2. अकरोत्, 3. अकरोता, 4. अकुर्वत्, 5. अकुरुतां, 6. अकुरुताः, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्यां, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. अकार (ā), 2. अकर्य, 3. अकार, 4. अकृव, 5. अक्रपुः, 6. अक्रतुः, 7. अकृम, 8. अक्रु, 9. अक्रुः, I A. 1. अकार्य, 2. अकार्यीः, 3. अकार्यीत्, 4. अकार्य, 5. अकार्ये, 6. अकार्यी, 7. अकार्या, 8. अकार्य, 9. अकार्युः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियात्, 3. क्रियात्, 4. क्रियास, 5. क्रियात्तं, 6. क्रियास्त, 7. क्रियात्त, 8. क्रियात्त, 9. क्रियासुः.

Âtmane pada : P. 1. कुर्वते, 2. कुरुते, 3. कुरुते, 4. कुर्वते, 5. कुर्वाये, 6. कुर्वाते, 7. कुर्मते, 8. कुरुत्वे, 9. कुर्वते, I. 1. अकुर्वति, 2. अकुरुत्वा; 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वायां, 6. अकुर्वातां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करते, 2. कुरुत्व, 3. कुरुतां, 4. करवावते, 5. कुर्वायां, 6. कुर्वातां, 7. करवामहै, 8. कुरुत्वं, 9. कुर्वतां ॥ Pf. 1. अक्रे, 2. अकृते, 3. अक्रे,

4. अकृवहे, 5. अक्राये, 6. अक्राते, 7. अकृमहे, 8. अकृदे, 9. अक्रिरे, I A. 1. अकृषि, 2. अकृयाः, 3. अकृत, 4. अकृष्यहि, 5. अकृयाणं, 6. अकृपातां, 7. अकृष्यहि, 8. अकृदुं, 9. अकृषत, F. करिष्यते, B. 3. कृवीष, 8. कृवीदुः ॥

Pt. कृतः, Ger. कृता ॥ Pass. क्रियते, Aor. अक्राति, Caus. कारयति, Aor. अचोकत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कीर्षति &c., or चर्कीरीति &c. (§ 490).

KRÌ CLASS (Kryádi, IX Class).

I. Parasmaipada and Âtmane pada Verbs.

153. क्री kri, to buy, (दुक्रीष.)

P. क्रीणति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रियत or चिक्रेय, 3. चिक्राय, 4. चिक्रियत, 5. चिक्रियथुः, 6. चिक्रियतुः, 7. चिक्रियम्, 8. चिक्रिय, 9. चिक्रियुः, I A. चक्रैषीत्, Âtm. चक्रेत्, F. क्रेषति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष, ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी mi, to kill, (मीष.)

The roots मी mi (Su), and दी dī (Div) take final आ ā whenever their ई ī or ई ī would be liable to Guṇa or Vṛiddhi, and in the gerund in य ya (§ 452). Pāṇ. VI. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिय, 3. ममौ, 4. मिम्ब्यव, 5. मिम्ब्यथुः, 6. मिम्ब्यतुः, 7. मिम्ब्यव, 8. मिम्ब्य, 9. मिम्ब्युः, I A. चमासीत् (§ 353), Âtm. चमासत् (§ 353), F. मासति, P. F. माता, B. मीयात्, Âtm. मासीष ॥ Pt. मीतः, Ger. मीता, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. चिमसति (§ 471, 8), Int. मेमीयते.

155. स्तंभ stambh, to support, (स्तंभु)

The verbs स्तंभ stambh, सुंभ stumbh, स्कंभ skambh, स्कुंभ skumbh, and स्कु sku may be conjugated as Krì or as Su verbs.

P. स्तंभाति or स्तंभोति &c., I. 1. चस्तंभात्, O. स्तंभायात्, I. I. स्तंभानि, 2. स्तंभानः*, 3. स्तंभात्, 4. स्तंभाय, 5. स्तंभीतां, 6. स्तंभीतां, 7. स्तंभाय, 8. स्तंभीत, 9. स्तंभंतु ॥ Pf. तस्तंभ, I A. चस्तंभीत or II A. चस्तंभत् (§ 367), F. स्तंभिष्यति, P. F. स्तंभिता, B. स्तंभात् ॥ Pt. स्तंभः, Ger. स्तंभिता or स्तंभा ॥ Pass. स्तंभते, Caus. स्तंभयति, Des. तिस्तंभिति, Int. तास्तंभते.

156. पू pū, to purify, (पूष.)

The Krì verbs beginning with पू pū shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupātha 31, 12–32. The more important are, त्वू tū, to cut, स्तू strī, to cover, वृ vṛī, to choose, पूऽ dhū, to shake, पूऽ prī, to fill, दृ̄ dṛī, to tear, जृ̄ jṛī, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपात, Âtm. पुपुते, I A. अपातीत, Âtm. अपविह, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूता (पविता: and पवित्रा (§ 424) belong to पूऽ, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पापयति, Aor. अपीपत्, Des. पुपूषति (पिपविष्यते belongs to पूऽ, पवते, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते.

* Krì verbs ending in consonants form the 2nd pers. sing. imperative in आनः; § 321, note 2.

157. ग्रह grah, to take.

This root takes Samprasâraña in the special tenses and before other weakening terminations.
(Pâñ. VI. 1, 16.)

P. गृह्णति, Âtm. गृह्णते, I. अगृह्णात्, Âtm. अगृह्णीत्, O. गृह्णीयात्, Âtm. गृह्णीत्, I. गृह्णात् (2. गृहण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (ā), 2. जग्रहिष्, 3. जग्राह, 4. जग्रहिष्, 5. जगृहयुः, 6. जगृहतुः, 7. जगृहिम्, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*), 2. अग्रहीत्, 3. अग्रहीषि, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष, F. ग्रहीषति, P. F. ग्रहीता, B. ग्रहात्, Âtm. ग्रहीषीष ॥ Pt. गृहीतः, Ger. गृहीता ॥ Pass. गृहते, Aor. जग्राहि, Fut. ग्रहीषते or ग्राहीषते &c., Caus. ग्राहयति, Des. जिगृहति, Int. जरीगृहते, जाग्राहि (not जाग्रटि).

II. Parasmaipada Verbs.

158. ज्या jyā, to grow weak.

This root takes Samprasâraña in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याय, 3. जिज्यौ, 4. जिज्यिष, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीनः as participle would be wrong, see Pâñ. VIII. 2, 44; but it occurs in the sense of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn, Beiträge, vol. VI. p. 104), Ger. जीता, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति, Int. जेज्यीयते.

159. ज्ञा jñā, to know.

This verb substitutes जा ja in the special tenses. (Pâñ. VII. 3, 79.)

P. जानाति, I. अज्ञानात्, O. जानीयात्, I. जानातु ॥ Pf. जश्वै, I A. अज्ञासीत्, F. ज्ञास्यति, P. F. ज्ञातम्, B. ज्ञायात् or शेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ā), (see § 462, II. 15), Aor. अज्ञिष्पत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध bandh, to bind.

P. अभ्राति, I. अब्धात्, O. अभीयात्, I. अभ्रातु ॥ Pf. 1. अबंध, 2. अबंधिष or अबंड or अबंध, I A. 1. अभांसं, 2. अभांसीः, 3. अभांत्सीत्, 4. अभांस्स, 5. अबांडं, 6. अबांडां, 7. अभांस्स, 8. अबांड, 9. अभांत्सुः, F. भंत्यति, P. F. बंदा, B. अधात् ॥ Pt. बडः, Ger. बड़ा ॥ Pass. अध्यते, Caus. अध्ययति, Aor. अभवंधत्, Des. अभंसति, Int. आबध्यते, बाबंडि.

III. Âtmane pada Verbs.

161. वृ vṛi, to cherish, (वृक्ष.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. वन्ने, I A. अवरिष् or अवरीष or अवृत्, F. वरिष्यते or वरीषते, P. F. वरिता or वरीता, B. वरिषीष or वृषीष ॥ Pt. वृः ॥ Pass. विन्नयते, Caus. वरयति (ā), Des. विवरिष्यते or विवरीषते, Int. वेन्नीयते, वर्वीति &c. Contracted forms of the Des. and Int., वुवृष्यति and वोवृष्यते.

Ad Class (Addadi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. I. असि, 2. असिसि, 3. असति, 4. अडः, 5. अत्यः, 6. असः, 7. असः, 8. अस्य, 9. अदंति,
 I. I. आदं, 2. आदः (Pāṇ. VII. 3, 100)*, 3. आदत्, 4. आडः, 5. आसं, 6. आसां, 7. आस,
 8. आस, 9. आदन्, O. आदात्, I. I. आदानि, 2. अडित्†, 3. अतु, 4. अदाव, 5. अस, 6. असां,
 7. अदाम, 8. अस, 9. अदंतु || Pf. I. आद, 2. आदिष्य &c., or substituting अ॒, I. जासास (ā),
 2. जपस्यि, 3. जासास, 4. जपिष्व, 5. जप्तयुः, 6. जप्तुः, 7. जप्तिम, 8. जप्त, 9. जप्तुः, II A.
 I. अपसं, 2. अपसः, 3. अपसत्, F. अप्सति, P. F. असा, B. अद्यात् || Pt. जप्तः¶, Ger.
 जप्तमा, °जप्तम् (Pāṇ. II. 4, 36) || Pass. अद्याते, Caus. आदयति, Aor. आदिदत्, Des.
 जिपासति.

163. एष *psd*, to eat.

P. एति, I. 3. अएत्, 9. अएन् or अएः: (§ 322‡), O. एयात्, I. एतु || Pf. एष्वै,
 I A. अएसीत्, F. एस्यति, P. F. एता, B. एयात् || Pass. एयते, Caus.
 एयपयति, Des. एयासति, Int. पाएयते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्,
 F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्रा, °माय || Pass. मीयते, Aor.
 अमायि, Caus. मायपयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययै, I A. अयासीत्,
 F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यायपयति, Aor.
 अयीयपत्, Des. एयासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. अख्यौ, II A. अख्यत्, F. ख्यास्यति,
 P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus.
 ख्यायपयति, Aor. अविख्यपत्, Des. एविख्यासति, Int. आख्यायते.

167. वज् *vas*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the
 weakening forms generally.

P. I. वश्म, 2. वशि (§ 125, 120), 3. वह्नि, 4. उप्तः, 5. उठः, 6. उहः, 7. उझः, 8. उष,
 9. उशंति, I. I. अवशं, 2. अवद्, 3. अवद्, 4. औष्ठ, 5. औष्टि, 6. औष्टां, 7. औझ्म, 8. औष्ट,
 9. औशंत्, O. उश्यात्, I. I. वशानि, 2. उट्टि, 3. वहु, 4. वशाव, 5. उहं, 6. उहां, 7. वशाम,

* अद् inserts ए before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pāṇ. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, अ॒ is used instead.

¶ This is formed from अ॒ to eat, a reduplicated form of अ॒. (Pāṇ. II. 4, 36.)

8. उह, 9. उहंतु ॥ Pf. 3. उवाश, 9. उम्हः, I A. उवाशीत् (*a*), F. उविष्यति, P. F. उविष्यता, B. उव्यात् ॥ Pass. उव्यते, Caus. उवाशयति, Des. उविष्यति, Int. उवाशयते, उवाशयति.

168. हन् han, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् han becomes गृghn (Pāṇ. VII. 3, 54). In the aorist and benedictive उव्यात् vadh is substituted. The desiderative, intensive, and the aorist passive are derived from उव्यं ghan, the causative from उव्यात् ghat.

P. 1. हन्मि, 2. हन्सि, 3. हन्ति, 4. हन्वः, 5. हन्तः, 6. हन्तः, 7. हन्वः, 8. हन्प, 9. हन्पति, I. 1. उहन्म, 2. उहन्स, 3. उहन्त, 4. उहन्व, 5. उहन्तः, 6. उहन्तां, 7. उहन्व, 8. उहन्त, 9. उहन्प, O. हन्यात्, I. 1. हन्याति, 2. उहि (Pāṇ. VI. 4, 36), 3. हंतु, 4. हन्यात्, 5. हंतः, 6. हंतां, 7. हन्यात्, 8. हंत, 9. हंतु ॥ Pf. 1. उवान् (*a*), (Pāṇ. VII. 3, 55), 2. उवनिय or उवन्य, 3. उवान्, 4. उविष्य, 5. उवपुः, 6. उवद्धुः, 7. उविष्य, 8. उव्य, 9. उम्हः, I A. उवधीत्, F. उविष्यति, P. F. हन्ता, B. उव्यात् ॥ Pt. हन्तः, Ger. हन्या, हन्प (§ 449) ॥ Pass. हन्यते, Aor. उवानि or उवविष्य (§ 407), Caus. उवायति, Aor. उवधीष्यता, Des. उवधासति, Int. उवन्यते or उवधीयते (Pāṇ. VII. 4, 30, वार्त., he kills), उवंति.

169. मुyu, to mix.

Verbs of this class ending in उ u take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89.)

P. 1. यौषि, 2. यौषि, 3. यौषति, 4. युषः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युषंति, I. 1. उयवं, 2. उयोः; 3. उयौत्, 4. उयुष, 5. उयुतं, 6. उयुतां, 7. उयुम, 8. उयुत, 9. उयुषन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाष, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युषंतु ॥ Pf. 3. युयात्, 9. युयुः, I A. उयापीत्, F. यविष्यति, P. F. यविष्यता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. उयाचि, Caus. यावयति, Des. युयूषति or यियविष्यति, Int. योयूयो, योयोति.

170. रु ru, to shout.

The verbs तु tu, रु ru, स्तु stu may take ई ī before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रुवीवः, 5. रुषः or रुवीषः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रुष or रुवीष, 9. रुवंति, I. 1. उरवं, 2. उरोः; or उरवीः, 3. उरौत् or उरवीत्, 4. उरुव or उरवीव, 5. उरुतं or उरवीतं, 6. उरुतां or उरवीतां, 7. उरुम or उरवीम, 8. उरुत or उरवीत, 9. उरुवन्, O. रुयात् or रुवीयात्, I. 1. रवाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. रवाष, 5. रुतं or रुवीतं, 6. रुतां or रुवीतां, 7. रवाम, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुपाष, 9. रुवुः, I A. उरवीत्, F. रविष्यति, P. F. रविष्यता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुवपति, Int. रोरुयते.

Note—The Sārasvatī gives उरौवीत्, रोवति, and रोता; but see § 332, 4. It likewise extends the use of ई ī to नु to praise.

171. इ i, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. उायं,

2. देः, 3. देत्, 4. देव, 5. देतं, 6. देता॑, 7. देम, 8. देत, 9. चायन्, O. इयात्, I. 1. चायानि, 2. इहि, 3. इतु, 4. चयाय, 5. इतं, 6. इता॑, 7. चयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयिष or इयेष, 3. इयाय, 4. ईयिष, 5. ईयतुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः; I A. 1. चगा॑ (Pān. II. 4, 45), 2. चगा॑, 3. चगात्, 4. चगाव, 5. चगातं, 6. चगाता॑, 7. चगाम, 8. चगात, 9. चगुः (§ 368), F. एष्टि, P. F. एता॑, B. इयात् ॥ Pt. इतः, Ger. इत्वा॑, इत्वं ॥ Pass. ईयते, Aor. चगायि (§ 404), Caus. गमयति (Pān. II. 4, 46), Des. निगमिषति (Pān. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेति, 2. वेत्सि, 3. वेत्सि, 4. विडः, 5. वित्थः, 6. विज्ञः, 7. वित्तः, 8. वित्त्य, 9. विदंति, I. 1. चवेदं, 2. चवेत् or चवेत् (Pān. VIII. 2, 75), 3. चवेत् (§ 132*), 4. चविडः, 5. चविसं, 6. चविशां, 7. चविभ, 8. चविह, 9. चविदन् or चविदुः; O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pān. III. 1, 41), 2. विडः, 3. वेतु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (§ 326), I A. चवेदीत्, F. वेदिष्टि, P. F. वेदिता॑, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विडः, 5. विद्युः, 6. विद्धुः, 7. विभ, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा॑ ॥ Pass. विद्यते, Aor. चवेदि॒, Caus. चेद्यति, Aor. चवीविदत्, Des. विविदिषति (Pān. I. 2, 8), Int. वेविद्यते, वेवेति.

173. जस् *as*, to be.

P. 1. जस्मि, 2. जस्मि, 3. जस्ति, 4. स्तः, 5. स्तः, 6. स्तः, 7. स्तः, 8. स्त्य, 9. संति, I. 1. जासं, 2. ज्ञासी॑, 3. ज्ञासी॒, 4. ज्ञास, 5. ज्ञासं, 6. ज्ञासां, 7. ज्ञास, 8. ज्ञासा॑, 9. ज्ञासन्, O. 1. स्तां, 2. स्त्याः, 3. स्त्यात्, 4. स्त्याव, 5. स्त्यातं, 6. स्त्याता॑, 7. स्त्याम, 8. स्त्यात, 9. स्तुः, I. 1. ज्ञासानि, 2. एधि, 3. ज्ञसु, 4. ज्ञसाव, 5. स्तं, 6. स्तां, 7. ज्ञसाम, 8. स्त्य, 9. संतु ॥ Pf. 1. ज्ञास, 2. ज्ञासिष्य, 3. ज्ञास, 4. ज्ञासिष, 5. ज्ञासयुः, 6. ज्ञासयुः, 7. ज्ञासिम, 8. ज्ञास, 9. ज्ञासुः; Âtm. 1. ज्ञासे, 2. ज्ञासिषे, 3. ज्ञासे, 4. ज्ञासिष्वे, 5. ज्ञासाये, 6. ज्ञासाते, 7. ज्ञासिष्वे, 8. ज्ञासिष्वे, 9. ज्ञासिरेत्.

174. मृज् *mrij*, to cleanse, (मृज्.)

This verb takes Vṛiddhi instead of Guṇa (Pān. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जिष्य, 2. मार्जिष्ये, 3. मार्जिष्ये (§ 124), 4. मृज्जः, 5. मृष्टः, 6. मृष्टः, 7. मृज्जः, 8. मृष्ट, 9. मृज्जिति or मार्जिति, I. 1. चमार्जै॑, 2. चमार्दै॑, 3. चमार्दै॒, 4. चमृज्जः, 5. चमृष्टः, 6. चमृष्टां, 7. चमृज्जम, 8. चमृष्ट, 9. चमृज्जन् or चमार्जन्, O. मृज्यात्, I. 1. मार्जानि॑, 2. मृष्टि॑, 3. मार्जु॑, 4. मार्जाव, 5. मृष्ट, 6. मृष्टां, 7. मार्जाम, 8. मृष्ट, 9. मृज्जंतु or मार्जंतु ॥ Pf. 1. ममार्जै॑, 2. ममार्जिष्य or ममार्जै॑, 3. ममार्जै॒, 4. ममृज्जिष्य or ममार्जिष्य, 5. ममृज्युः; or ममार्जै॑, 6. मृज्जंतु; or ममार्जंतु, 7. ममृज्जिम or ममार्जिम, 8. ममृज्ज or ममार्जै॑, 9. मृज्जुः; or ममार्जै॑, I A. चमार्जानि॑ or चमार्जनि॑, F. मार्जिष्टि॑ or मार्जिष्टि॒, P. F. मार्जिता॑ or मार्जै॑, B. मृज्यात् ॥ Pt. मृष्टः, Ger. मार्जित्वा॑ or मृष्टा॑, मृज्य, Adj. मार्जितव्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्जयः, मृज्यः or मार्जये: (Pāṇ. III. 1, 113) || Pass. मृज्यते, Aor. ज्ञामार्जि, Caus. मार्जयति, Des. मिमृज्यति or मिमार्जियति, Int. मरीमृज्यते, मर्माहि.

175. वच् vach, to speak.

P. 1. वच्यमि, 2. वच्यते, 3. वक्ति, 4. वच्यतः, 5. वक्त्यः, 6. वक्तः, 7. वक्तमः, 8. वक्त्य, 9. वदन्ति or व्रुवंति*, I. 1. अवच्यं, 2. अवक्त, 3. अवक्त, 4. अवक्त्य, 5. अवक्तम्, 6. अवक्त्यां, 7. अवक्त्यम्, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वचिधि, 3. वक्तु, 4. वचाव, 5. वक्तः, 6. वक्तां, 7. वचाम्, 8. वक्त, 9. वदन्तु* || Pf. 3. उवाच, 9. उपुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् || Pt. उहः || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचात्, Des. विवक्षति, Int. वावच्यते.

176. रुद् rud, to cry, (स्फिर्)

The verbs रुद् rud, स्वप् svap, अस् as, अन् an, जक्ष् jaksh take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई ē is inserted (Pāṇ. VII. 3, 98); or, according to others, आ a (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिधि, 3. रोदिति, 4. रुदिवः, 9. रुदंति; I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुष्टा, I. 1. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम्, 8. रुदित, 9. रुदंतु || Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुष्टात् || Pt. रुदितः || Pass. रुष्टते, Aor. अरोदि, Caus. रोदेयति, Aor. अरुदत्, Des. रुदिष्यति or रुरोदिष्यति, Int. रोरुष्टते.

177. जक्ष् jaksh, to eat, to laugh ||.

Seven verbs, जक्ष् jaksh, जाग् jāgri, to wake, दरिद्रा daridrā, to be poor, चकास chakās, to shine, शास् śas, to rule, दीधि dīdhī, to shine, वेवी vevī, to obtain, are called अभ्यत्त abhyasta (reduplicated). They take अति ati and अतु atu in the 3rd pers. plur. present and imperative, and उः uh instead of अन् an in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षिति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजास्त्: (§ 321‡) || Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जाग् jāgri; to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृष्, 9. जागृति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम्, 8. अजागृत, 9. अजागृहः, O. जाग्यात्, I. 1. जागराणि, 2. जागृहि, 3. जागृतु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. जजागर or जागरांचकार (Pāṇ. III. 1, 38), 9. जजागरहः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरीत् || Pt. जागरितः || Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागतिष्यति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जक्ष् to eat, from अस्; जक्ष् to laugh, from हस्.

179. दरिद्रा *daridrā*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrā* the final आ *a* is replaced by इ *i*; in the special tenses before strong terminations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations beginning with vowels the आ *a* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्राति, I. 3. अदरिद्रात्, 6. अदरिद्रात्मा, 9. अदरिद्रः; O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्रिष्व, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रितु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रीत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्वति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *sās*, to command, (शासु) (Pân. VI. 1, 188.)

शास् *sās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शासि, 2. शास्ति, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशासः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्वं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्पात्, I. 1. शासानि, 2. शापि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्वं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शाशास, II A. अशिष्वत्, F. शासिष्वति, B. शिष्पात् ॥ Pt. शिष्टः ॥ Pass. शिष्पते, Caus. शासयति, Des. शिशासिष्वति, Int. शेशिष्वते.

II. Âtmane pada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिण्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्ष्वहे, 5. चक्षाये, 6. चक्षतो, 7. चक्षस्वे, 8. चक्षद्वे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत्, O. चक्षीत्, I. चक्षां ॥ Pf. चक्षते.

The other forms are supplied from स्था or कशा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चस्थौ ॥ II A. अस्थत् or °त, F. स्थास्यति or °ते, B. स्थायात् or स्थेयात्, or Âtm. स्थासीष्ट.

182. ईश् *īś*, to rule.

The root ईश् *īś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77).

ईश् *īś* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईश् *īś*. See notes to Pân. VII. 2, 78.

P. 1. ईशो, 2. ईशिष्वे, 3. ईहे, 8. ईशिष्वे, I. 3. ईह, 8. ईशिष्वं or ईदधं, O. ईशीत्, I. 1. ईशै, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्वं or ईदधं ॥ Pf. ईशांचक्रे, I A. ईशिष्वते.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. 1. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्व, F. आसिष्वते.

184. सू शू, to bear, (घूङ्.)

P. सूते, I. असूत, O. सुवीत्, I. 1. सुवै (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै, 5. सुवापां, 6. सुवातां, 7. सुवामहै, 8. सूष्वं, 9. सुवतां ॥ Pf. सुसुवे, I A. असविष्व or असोष्व

(§ 337, I. 1), F. सविष्टते or सोष्टते, B. सविष्टीष्ट or सोष्टीष्ट ॥ Pt. सूनः (Pāṇ. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूयता, Des. सुसूयते (Pāṇ. VIII. 3, 61), Int. सोष्टूयते.

185. शी शि, to lie down, to sleep, (शीङ्.)

The verb शी शि takes Guṇa in the special tenses (Pāṇ. VII. 4, 21), and inserts त्र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेये, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयते, 7. शेनहे, 8. शेष्वे, 9. शेरते (Pāṇ. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयाता, 7. अशेमहि, 8. अशेषं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्व, 3. शेतां, 4. शयावहे, 5. शयायां, 6. शयाता, 7. शयामहै, 8. शेषं, 9. शेरता ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्टते, B. शयीत ॥ Pt. शयितः ॥ Pass. शयते (Pāṇ. VII. 4, 22), Aor. अशयि, Caus. शययति, Des. शिशयिते, Int. शाशयते, शेषेति.

186. इ इ, to go, (इङ्.) (Pāṇ. VI. 1, 186, accent.)

This verb is always used with अधि adhi, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधैत, 6. अधैयातां (Sār. II. 5, 8), 9. अधैयह, O. अधीयीत, I. 1. अधयै, 2. अधीष्व, 3. अधीतां, 4. अधयावहे, 5. अधीयायां, 6. अधीयाता, 7. अधयामहै, 8. अधीष्वं, 9. अधीयता ॥ Pf. अधिजगे (Pāṇ. II. 4, 49), I A. 3. अधैष्ट, 6. अधैयातां, 9. अधैयत, or 3. अधगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अधगीघातां, 9. अधगीघत, F. अधेष्टते, Cond. अधैष्टत or अधगीघत, P. F. अधेता, B. अधेष्टीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अधगायि or अधायि, Caus. अधापवति, Aor. अधाष्टिगपत, Des. अधीष्टिगप्ति or अधिजिगांसते.

III. Parasmaipada and Ātmanepa da Verbs.

187. द्विष् dvish, to hate.

P. 1. द्वेषि, 2. द्वेषि, 3. द्वेषि, 4. द्विष्वः, 9. द्विषंति, I. 1. अद्वेषं, 2. अद्वेष, 3. अद्वेष, 4. अद्विष्व, 9. अद्विष्वन् or अद्विषुः (§ 321‡), O. द्विष्वात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेषु, 4. द्वेषाव, 5. द्विष्ट, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विष्टंतु ॥ Pf. द्विष्वेष, I A. अद्विष्वात्, F. द्वेष्वाति, P. F. द्वेष्वा, B. द्विष्वात्, Ātm. द्विष्टीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्वते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अद्विष्वत्, Des. द्विष्विष्वति, Int. देद्विष्वते, देद्वेषि.

188. दुह् duh, to milk.

P. 1. दोषि, 2. धोषि, 3. दोग्धि, 4. दुहः, 5. दुग्धः, 6. दुग्धः, 7. दुहः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह, O. दुखात्, I. 1. दोहानि, 2. दुग्धिः, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुखात् &c. (see § 362), F. धोग्धति.

189. स्तु stu, to praise, (हुन्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्त्वं, 2. अस्तौः or अस्तवीः, 3. अस्तौह or अस्तवीत, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुखात्, Ātm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौहु

or स्त्रीतु ॥ Pf. 3. तुष्टाष, 2. तुष्टोच, 6. तुष्टवतुः, 9. तुष्टवतुः, I A. अस्तावीत् (§ 338, 3), ऐति. अस्तोष, F. स्त्रीष्टिः, P. F. स्त्रीता, B. स्त्रीयात्, ऐति. स्त्रीष्टोष ॥ Pt. स्त्रीतः ॥ Pass. स्त्रीयते, Aor. अस्ताविः, Caus. स्त्रीवयति, Aor. अस्तवत्, Des. तुष्टपति, Int. तोष्टयते, तोष्टेति.

190. ब्रू brú, to speak, (ब्रूम्.)

This verb takes ईः before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect आह̄ dha may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् vach (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूय, 9. ब्रुवंति or आहुः, I. 1. अब्रवं, 2. अब्रवीति, 3. अब्रवीत्, 4. अब्रूय, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवत्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. जर्णु īrnu, to cover, (जर्णुम्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pāṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. VI. 1, 8). In the general tenses the final उ u, before intermediate ईः i, may or may not take Guṇa (Pāṇ. 1. 2, 3).

P. 3. जर्णैति or जर्णोति, 9. जर्णुवति, I. जर्णोत्, O. जर्णुयात्, I. जर्णैतु or जर्णोतु ॥ Pf. 1. जर्णुनाव (ā), 2. जर्णुनविष्य or जर्णुनविष्य, 3. जर्णुनाव, 4. जर्णुनविष्य, 5. जर्णुनवयुः, 6. जर्णुनवतुः, 7. जर्णुनविष्म, 8. जर्णुनुव, 9. जर्णुनुवुः, I A. जार्णवीत् or जार्णुवीत् or जार्णवीत् (Pāṇ. VII. 2, 6), F. जर्णुविष्यति or जर्णुविष्यति, B. जर्णुयात् ॥ Pass. जर्णूयते, Caus. जर्णवयति, Aor. जार्णूनवत्, Des. जर्णुनवति or जर्णुनविष्यति or जर्णुनविष्यति, Int. जर्णोनूयते, जर्णोनौति.

Hu Class (Juhotyāddi, III Class).

I. Parasmaipada Verbs.

192. हु hu, to sacrifice. (Pāṇ. VI. 1, 192, accent.)

P. नुहोति, I. अनुहोत, O. नुहयात्, I. नुहोतु ॥ Pf. नुहाव or नुहवांचकार (§ 326), I A. अहौधीत्, F. होष्टिः, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अनुहवत्, Des. नुहूपति, Int. जोहूयते, जोहोति.

193. भी bhī, to fear, (भिभी.) (Pāṇ. VI. 1, 192, accent.)

This verb may shorten the final ईः before strong terminations beginning with consonants in the special tenses. (Pāṇ. VI. 4, 115.)

P. 3. विभेति, 6. विभीतः or विभितः, 9. विभ्यति, I. 3. अविभेत, 6. अविभीतं or अविभितं, 9. अविभयुः, O. विभीयात् or विभियात्, I. विभेतु ॥ Pf. विभाय or विभयांचकार (§ 326), I A. अभैवीत, F. भेष्टिः, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भायति or भापयते or भीषयते (see § 463, II. 18), Des. विभीषति, Int. वेभीयते, वेभेति.

194. ह्री *hri*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिहृति, 6. जिहीतः, 9. जिह्यति (§ 110), I. अजिहृत, O. निहीयात्, I. जिहृतु ॥ Pf. 3. जिहाय, 6. जिह्यतुः, 9. जिह्युः; or जिह्यांचकार, I A. चहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Pt. हीयः; or हीतः (Pân. VIII. 2, 56) ॥ Pass. हीयते, Caus. हेपयति, Aor. चमिहृपत्, Des. जिहीवति, Int. जेहीयते.

195. पृ *pri*, to fill, to guard.

This verb, and others in which final ए, इ is preceded by a labial, changes the vowel into उर *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपन्ति, 2. पिपत्ति, 3. पिपत्ति, 4. पिपूर्वैः, 5. पिपूर्वैः, 6. पिपूर्वैः, 7. पिपूर्वैः, 8. पिपूर्वै, 9. पिपूर्वति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपत्), 4. अपिपूर्वै, 5. अपिपूर्वै, 6. अपिपूर्वै, 7. अपिपूर्वै, 8. अपिपूर्वै, 9. अपिपूर्वैः, O. पिपूर्वात्, I. 1. पिपराणि, 2. पिपूर्वैः, 3. पिपूर्वैः, 4. पिपराव, 5. पिपूर्वैः, 6. पिपूर्वैः, 7. पिपराम, 8. पिपूर्वैः, 9. पिपूर्वतु ॥ Pf. 1. पपार (अ), 2. पपरिष, 3. पपार, 4. पपरिष, 5. पपरयुः; or पप्रयुः, 6. पपरतुः; or पप्रतुः, 7. पपरिष, 8. पपर, 9. पपरः; or पपुः (Pân. VII. 4, 11, 12), I A. अपारीत्, F. परिष्वति (अ), P. F. परिता or परीता, B. पूर्यात् ॥ Pt. पूर्तः (Pân. VIII. 2, 57), पूर्यः; and पूर्तिः are referred to पूर् (§ 442, 7), Ger. पूर्वा, पूर्वे ॥ Pass. पूर्यते, Caus. पार्यति, Aor. अपीपरत्, Des. पुपूर्वति or पिपरिष्वति (अ), Int. पोपूर्वते, पार्यति.

Several optional forms are derived from another root प, with short ए. Thus, P. 3. पिपत्ति, 6. पिपूर्वः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपूर्वात्, 9. अपिपूर्वैः, O. पिपूर्वात् ॥ Pt. पूर्तः (Pân. VIII. 2, 57), पूर्यः; and पूर्तिः are referred to पूर् (§ 442, 7), Ger. पूर्वा, पूर्वे ॥ Pass. प्रियते (§ 390), Int. पेग्रीयते (§ 481).

196. हा *ha*, to leave, (अहोहाक्)

Reduplicated verbs ending in आ ा (except the उँghu verbs, see § 392 *) substitute ईँ for आ ा before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा*ha*, however, may also substitute इँ (Pân. VI. 4, 116).

P. 1. जहानि, 2. जहासि, 3. जहाति, 4. जहीवः (अ), 5. जहीयः (अ), 6. जहीतः (अ), 7. जहीमः (अ), 8. जहीत (अ), 9. जहति, I. 1. अजहां, 2. अजहात्, 3. अजहीव (अ), 9. अजहुः, O. अजात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (अ) or जहाहि (Pân. VI. 4, 117), 3. जहात्, 4. जहाव, 5. जहीत (अ), 6. जहीतां (अ), 7. जहाम, 8. जहीत (अ), 9. जहतु ॥ Pf. 1. जहै, 2. जहिष or जहाय, 3. जहौ, 4. जहिष, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जहृ, 9. जहुः, I A. अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43), हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अहीहृपत्, Des. जिहासति, Int. जेहीयते.

197. ए *ri*, to go.

P. 3. इयत्ति, 6. इयृतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयृतां, 9. ऐयृतः, O. इयृपात्, I. 1. इयराणि, 2. इयृहि, 3. इयृतुः, 4. इयराव, 5. इयृतां, 6. इयृतां, 7. इयराम, 8. इयृत, 9. इयृतु ॥ Pf. 1. आर, 2. आरिष, I A. आरत्, 9. आरन् (§ 364), F. आरिष्वति, P. F. आता, B. आर्यात्.

II. Âtmane pada Verbs.

198. मा *má*, to measure, (माढ़.)

P. 1. मिमे, 2. मिमीषे, 3. मिमीते, 4. मिमीयहे, 5. मिमाये, 6. मिमाते, 7. मिमीमहे, 8. मिमीझे,

9. निमते, I. १. अनिमि, २. अनिमीया:, ३. अनिमीत, ४. अनिमीवहि, ५. अनिमायां, ६. अनिमातां, ७. अनिमीमहि, ८. अनिमीध्वं, ९. अनिमत, O. निमीत, I. १. निमै, २. निमीव्य, ३. निमीतां, ४. निमावहै, ५. निमायां, ६. निमातां, ७. निमामहै, ८. निमीध्वं, ९. निमतां ॥ Pf. १. नमे, २. ननिष्वे, ३. नमे, ४. ननिवहै, ५. नमाये, ६. नमाते, ७. ननिमहे, ८. ननिष्वे, ९. ननिरे, I A. १. अनासि, २. अनास्या:, ३. अनास्त, ४. अनास्वहि, ५. अनासायां, ६. अनासातां, ७. अनासनहि, ८. अनास्वं, ९. अनासत, F. मासते, P. F. माता, B. मासीष ॥ Pt. नितः, Ger. नित्वा, °दाय (not दीय, Pâñ. vi. 4, 69) ॥ Pass. नीयते, Aor. अनायि, Caus. मापयति, Des. नित्सते, Int. नेमीयते.

III. Parasmaipada and Âtmaneupada Verbs.

199. भृ bhṛi, to carry, (दुभृष्.)

P. १. विभर्मि, २. विभर्वि, ३. विभर्ति, ४. विभृवः, ५. विभृयः, ६. विभृतः, ७. विभृमः, ८. विभृण, ९. विभ्रति, Âtm. १. विभ्रे, २. विभृषे, ३. विभृते, I. ३. अविभः, ६. अविभृतां, ९. अविभ्रुः, Âtm. ३. अविभृत, ६. अविभ्रातां, ९. अविभ्रत, O. विभृयात्, Âtm. विभृति, I. १. विभराणि, २. विभृहि, ३. विभृतु ॥ Pf. १. अभार (ā), २. अभर्ये, ३. अभार, ४. विभृष (§ 334; Pâñ. vii. 2, 13) or विभरांचकार, I A. अभार्ति, Âtm. अभृत, F. भरिष्वति, P. F. भौत, B. विभृत्, Âtm. भृषीष ॥ Pt. भृतः ॥ Pass. विध्यते, Caus. भारयति, Des. चुभूर्धति, or विभरिषति, if it follows the Bhû class (Pâñ. vii. 2, 49), Int. वेशीयते, वर्तति.

200. दा dā, to give, (दुदाम्.)

The शु ghu verbs (§ 392*) drop आ a before strong terminations, when other reduplicated verbs (see No. 196) change आ a to ई ē. (Pâñ. vi. 4, 112, 113.)

P. १. ददामि, २. ददासि, ३. ददाति, ४. दद्धः, ५. दत्यः, ६. दत्तः, ७. दद्धः, ८. दत्य, ९. ददति, Âtm. १. ददे, २. दद्ते, ३. दद्ते, ४. दद्धे, ५. दद्ये, ६. दद्तो, ७. दद्यहे, ८. दद्धे, ९. दद्तो, I. १. अददां, २. अददाः, ३. अददात्, ४. अदद्ध, ५. अदद्ध, ६. अदद्धां, ७. अदद्ध, ८. अदद्ध, ९. अदद्धुः, Âtm. १. अददि, २. अदत्याः, ३. अदद्ध, ४. अदद्धहि, ५. अददायां, ६. अददातां, ७. अदद्धहि, ८. अदद्धुः, ९. अदद्ध, O. दद्यात्, Âtm. ददीति, I. १. ददानि, २. देहि (Pâñ. vi. 4, 119), ३. ददातु, ४. ददाय, ५. दसं, ६. दद्धां, ७. ददाम, ८. दद्ध, ९. दद्धुः, Âtm. १. ददै, २. दद्यत्, ३. दद्धां, ४. ददावहै, ५. ददायां, ६. ददातां, ७. ददामहै, ८. दद्धुः, ९. दद्धां ॥ Pf. १. ददै, २. ददिष्व or ददाय, ३. ददै, ४. ददिष्व, ५. ददयुः, ६. दद्धुः, ७. ददिम, ८. दद, ९. ददुः, Âtm. १. ददे, २. ददिष्व, ३. ददे, ४. ददिष्वहै, ५. ददाये, ६. ददाते, ७. ददिमहै, ८. ददिष्वे, ९. ददिरे, II A. १. अदां, ९. अद्धुः, Âtm. अदिष्वि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष ॥ Pt. ददः (§ 436), Ger. दद्या, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत, Des. दिसति, Int. देशीयते, दादाति.

201. भा dhā, to place, (दुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध, if lost, must be thrown forward on the initial द; hence 2nd pers. dual Pres. भत्यः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °भाय.

202. निज् *nij*, to cleanse, (णिजि॒र्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. I. नेनेजि॒म्, 2. नेनेषि॒, 3. नेनेक्ति॒, 9. नेनिजति॒, I. I. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्ञम्, 9. अनेनिजुः; O. नेनिज्यात्, I. I. नेनिजानि॒, 2. नेनिग्नि॒, 3. नेनेकु॒॥ Pf. निनेज, I A. अनैष्टीत् or II A. अनिजत्, F. नेनेषति॒, P. F. नेक्ता॒, B. निज्यात्, Âtm. निष्टी॒ह॥ Caus. नेनेयति॒, Aor. अनीनिजत्, Des. निनिष्टति॒, Int. नेनिज्यते॒, नेनेक्ति॒.

Rudh Class (Rudhádi, VII Class).

I. Parasmaipada and Âtmane pada Verbs.

203. रुध् *rudh*, to shut out, (रुधि॒ह्.)

P. रुणद्धि॒, I. अरुणत्, O. रुध्यात्, I. रुणहु॒॥ Pf. I. रुरोध, 2. रुरोधिण, 3. रुरोध, 7. रुरधिम्, 9. रुरधुः; I A. अरौत्तीत् or II A. अरुधत्, Âtm. अस्तु, F. रोत्सति॒, P. F. रोद्दा॒, B. रुध्यात्, Âtm. रुत्सी॒ह॥ Pt. रुद्धः, Ger. रुद्धा॒, °रुध्॥ Pass. रुधते॒, Aor. अरोधि॒, Caus. रोधयति॒, Des. रुरुत्सति॒, Int. रोरुधते॒, रोरोद्धि॒.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्टु॒.)

P. I. शिनभि॒, 2. शिनक्षि॒, 3. शिनष्टि॒, 4. शिंष्टव्, 5. शिंष्टः॒, 6. शिंष्टः॒, 7. शिंष्मः॒, 8. शिंष्ट, 9. शिंषंति॒, I. I. अशिनवं, 2. अशिनद्, 3. अशिन्व, 4. अशिंष्ट, 5. अशिंष्टं, 6. अशिंष्म, 7. अशिंष्म, 8. अशिंष्टं, 9. अशिंष्मन्, O. शिंष्मात्, I. I. शिनवाणि॒, 2. शिंष्टु॒ (or शिंष्टि॒), 3. शिनहु॒॥ Pf. शिशेष, II A. अशिवत्, F. शेषति॒, P. F. शेषा॒, B. शिष्मात्॥ Pt. शिष्टः॒॥ Pass. शिष्मते॒, Caus. शेषयति॒, Des. शिष्मिष्टति॒, Int. शेषिष्टते॒, शेषेष्टि॒.

205. हिंस् *hims*, to strike, (हिसि॒.)

P. हिनस्ति॒, I. I. अहिनसं, 2. अहिनः; or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्त, 5. अहिंस्तं, 6. अहिंसां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसत्, O. हिंस्यात्, I. I. हिनसानि॒, 2. हिंषि॒, 3. हिनस्तु॒॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्टति॒, P. F. हिंसिता॒, B. हिंस्यात्॥ Pt. हिंसितः॒॥ Pass. हिंस्यते॒, Caus. हिंसयति॒, Aor. अजिहिंसत्, Des. जिहिंसिष्टति॒, Int. जेहिंस्यते॒, जेहिंस्ति॒.

206. भंज् *bhañj*, to break, (भन्तो॒.)

P. भनक्ति॒, I. अभनक्, O. भंज्यात्, I. भनकु॒॥ Pf. बभेज, I A. अभांष्टीत्, F. भंसति॒, P. F. भंक्ता॒, B. भञ्यात्॥ Pt. भग्नः॒॥ Pass. भञ्यते॒, Aor. अभंजि॒ or अभाजि॒ (§ 407), Caus. भंजयति॒, Des. विभंसति॒, Int. बभञ्यते॒, बभंक्ति॒.

207. चंज् *añj*, to anoint, (चंजू॒.)

P. अनक्ति॒, I. आनक्, O. चंज्यात्, I. अनकु॒॥ Pf. आनंज, I A. आंजीत्, F. चंजिष्टति॒ or चंस्तयति॒, B. अज्यात्॥ Pt. अक्तः॒, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32; § 438), °अज्य॥ Pass. अज्यते॒, Aor. आंजि॒, Caus. चंजयति॒, Aor. आंजिजात्, Des. अंजिजिष्टति॒.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts ये *ye* instead of या *ya* before weak terminations beginning with consonants.
(Pâñ. VII. 3, 92.)

P. 1. तृणेषि, 2. तृणेषि, 3. तृणेदि, 4. तृंहः, 5. तृंदः, 6. तृंदः, 7. तृंषः, 8. तृंठ, 9. तृंहति,
I. 1. अतृणहं, 2. अतृणेद, 3. अतृणेद, 4. अतृंह, 5. अतृंद, 6. अतृंदां, 7. अतृंष, 8. अतृंठ, 9. अतृंहन्,
O. तृंसात्, I. 1. तृणहानि, 2. तृंटि, 3. तृणहु ॥ Pf. तरहै, I A. अतर्हीत् or अतृशत्, F. तर्हिष्यति
or तर्हीति, P. F. तर्हिता or तर्हो, B. तृशात् ॥ Pt. तृटः ॥ Pass. तृसते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अतर्हैत् or अतीतृशत्, Des. तितर्हिष्यति or तितृशति, Int. तरीतृशते, तरीतर्हिति.

III. Âtmane pada Verbs.

209. इध् *indh*, to kindle, (निइधि.)

P. इङ्गे or इँगे, I. देंड or देंग, O. इंधीत, I. 1. इनधे, 2. इन्स्व, 3. इङ्गां or इँधां ॥ Pf.
इँधांचक्र (or इँधे, Pâñ. I. 2, 6), I A. देंधित, F. इंधिष्यते, P. F. इंधिता, B. इंधिमीष ॥
Pt. इङ्गः ॥ Pass. इधते, Caus. इधयति, Des. इंधिष्यते.

A P P E N D I X II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyah*, tres, but *tribhūḥ*, tribus, and *trītya*, tertius; at *émi*, I go, but *imáḥ*, we go; at *bódhāmi*, I know, but *tuddāmi*, I strike; at *váktum*, to speak, but *uktāḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *uddāta* and the *svarita*. The *uddāta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anuddāta*, i. e. without *uddāta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anuddāta*, immediately preceding an *uddāta* or *svarita* vowel, is sometimes called *anudāttatara* or *sannatara**. (Pān. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *uddāta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *uddāta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *uddāta* or original *svarita*, as phonetically *anuddāttara*. If the *anuddāta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *tē* अवर्धन्ता, they grew, *tē* has the *uddāta*, à the *anuddāta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchi+va* become *sruchīva*; *tri+ambakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way :

The *uddāta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudāttatara* (*sannatara*), i. e. the *anudāttā* immediately preceding an *uddāta* or *svarita* syllable. The sign of the *svarita* is $\acute{\text{ }}\text{}$, that of the *anudāttatara* is ̄ .

Whenever we find a syllable marked by ̄ , the sign of the *anudāttatara*, we know that the next syllable, if left without any mark, is *uddāta*; if marked by $\acute{\text{ }}$, it is *svarita*. Hence अग्निः is *agnīḥ*, कन्या॑ is *kanyā॑*.

A monosyllabic word, if *uddāta*, has no mark at all. Ex. यः *yāḥ*, नु॑ *nū*.

A monosyllabic word, if *anuddāta*, is marked by ̄ . Ex. वः *vāḥ*, न॒ *nah*.

A monosyllabic word, if *svarita*, is marked by $\acute{\text{ }}$. Ex. स॑ *svāḥ*.

§ 5. As a general rule every word has but one syllable either *uddāta* or *svarita*, the rest of the syllables being *anuddāta*. Any syllable may have the accent. But if an *uddāta* syllable is followed by an *anudāttā* syllable, its *anudāttā* is changed into what is called the dependent *svarita*. Ex. अग्निनां *agnīnd*. Here अग् *ag*, originally *anudāttā*, is pronounced and marked as *anuddāttatara*; नि॑ *ni* is *uddāta*, and is therefore without any mark; ना॒ *nd*, originally *anudāttā*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudāttā*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudāttā* syllables, they have all to be marked by the sign of *anudāttatara*. Ex. आप्नुवानः॑ *āpnuvānā॑*: हृदय्या॑ *hṛidayyā॑*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *uddāta*, is called *uddāta*. Ex. यः॑ *yāḥ*, नु॑ *nū*, क॑ *kām*.
2. A word which has the *uddāta* on the last syllable, is called *antodāttā*. Ex. अग्निना॑ *agnīnā॑*, जनिना॑ *janīnā॑*.
3. A word which has the *uddāta* on the first syllable, is called *ādyuddāttā*. Ex. इ॑न्द्रः॑ *īndraḥ*, होता॑ *hōtā॑*.
4. A word which has the *uddāta* on the middle syllable, is called *madhyodāttā*. Ex. अग्निनी॑ *agnīnī॑*, अग्निभि॑ *agnībhi॑*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क॑ *kvā॑*, स॑ *svā॑*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या॑ *kanyā॑*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.

Ex. हृदय्या *hridayyāyā*.

8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.

Ex. स्वर्णरे *svārnare*.

9. A word without *udātta* or *svarita*, is called *sarvānudātta*. Ex. वः *vah*, नः *nah*.

10. A word with two *udātta* syllables, is called *dvirudātta*; शृहस्पतिः *bṛihaspatiḥ*. Here the first syllable is *uddātta*, and is therefore not marked at all. The second syllable is *anudātta*, and according to rule would become *svarita*. But as the next syllable is *uddātta* again, the *anudātta* becomes *anuddāttatara*, and is marked accordingly. The third syllable is *uddātta*, and the last, originally *anudātta*, becomes *svarita*.

In मित्रावरुणौ *mitrāvṛuṇau*, the first syllable is *anudātta*, but becomes *anuddāttatara*, because an *udātta* follows. The second syllable is *udātta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudātta*, becomes *svarita*, because it follows an *udātta*. The last syllable is *anudātta* and, as nothing follows, is left without a mark.

11. A word with three *uddātta* syllables, is called *trirudātta*; इन्द्रायृहस्पतिः *īndrāyṛihaspatiḥ*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udātta* is followed by a word beginning with an *anudātta* syllable, the *anudātta* syllable is pronounced as *svarita*. Thus यः + य्, i. e. *yāḥ* + *ya*, become यश्च *yáśchā*, where the mark of the dependent *svarita* on य् *cha* shows that य् *ya* has the *udātta*.

If a word ending in an *anudātta* is followed by a word beginning with an *uddātta* or *svarita*, the *anudātta* becomes *anuddāttatara*. Ex. अजनयत् *ājanayat* + ता॑ *tām* become अजनयत्सं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudātta*, is followed by another word having the *uddātta* on the first syllable, the general rule requires the *svarita*, being originally an *anudātta*, to become *anuddāttatara*, so that we have to write यश्च ता॑ *yáś cha tāt*. Here we see that यः *yāḥ* has the *uddātta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anuddāttatara*. As य् *cha* has the *anuddāttatara*, we see that it was originally *anudātta*, and became *anuddāttatara*, because the next syllable ता॑ *tāt* has the *udātta*, which need not be marked.

If instead of ता॑ *tāt*, which has the *udātta*, we put तः॑ *tāḥ*, which has the *svarita*, we should have to write यश्च सः॑ *yáś cha hyāḥ*, the sign of the *svarita* on तः॑ *hyāḥ* showing first, that तः॑ *hyāḥ* cannot be *udātta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudātta*, for in that case it could not be preceded by an *anuddāttatara*.

If an original *svarita* follows after a final *udātta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. अरुणा॑ क् *arūṇā + kva* (Rv. I. 164, 4). Only, if an *uddātta* followed after क् *kva*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anuddāttatara*.

If a word such as अरुणायुग्भिः॑ *arūṇāyugbhīḥ*, having the *udātta* on *yúg*, stands by itself, it must have the *anuddāttatara* sign, not only under या॑ *ya*, which immediately precedes the *uddātta* syllable, but likewise under य्॑ *ya* and रु॑ *ru*. But if preceded by अग्निः॑ *agnīḥ*, which has *udātta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudāttatara* mark; अग्निरुणायुग्भिः॑ *agnīr arūṇāyugbhīḥ*.

If instead of अग्निः: *agnīḥ* we put इंद्रः *īndram*, which has the dependent *svarita* on the last, *udātta* on the first syllable, then we write इंद्रमरुण्युग्भिः: *īndram aruṇayúgbhīḥ*, because there is no necessity for marking the *anudātta* after a syllable which has the dependent *svarita*.

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anuddittatara* is marked both beneath the vowel and the numeral. Thus Rv. i. 105, 7.
आधः + वृक्षः become **आधोऽवृक्षः**. Rv. i. 157, 6. **रथ्या + रथ्येभिः** = **रथ्या३रथ्येभिः॑†**.

Rv. x. 116, 7. पञ्च + अङ्गि + इंद्र become पञ्चोऽङ्गोऽन्द्रः. Here *kvō* and 'ddhīn' have the *svarita*, the first is marked by पञ्चोऽ, the second by ऽङ्गोऽ.

Rv. x. 144, 4. यः + सर्वः become योऽस्त्रेऽत्. This sinking of the voice, as here indicated, from the highest svarita to the lowest anuddittatara pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules:

1. *Udáttā+udáttā=udáttā* (Prát. 197). Ex. जुषाणा + उप = जुषाणोप = *jusháṇá+úpa=jushánópa*. अ॒सु + आ = अ॒स्ता *apsú+d=apsvá*.
 2. *Udáttā+anudáttā=udáttā*. Ex. आ + इ॒हि = इ॒हि *d+ihí=éhi*. See exception b.
 3. *Anuddáttā+anudáttā=anuddáttā* (Prát. 198). Ex. मधु + उ॒दूकं = म॒धू॒दूकं *mádhú+uda-kám=mádhúdakam*. प्रति + अ॒दू॒अन् = प्रत्य॒दू॒अन् *práti+adriśran=prátyadriśran*.
 4. *Anuddáttā+uddáttā=uddáttā*. Ex. इ॒द्र + आ = इ॒द्रा *índra+á=índrā*. धे॒हि + अ॒श्चितं = धे॒श्चितं *dhehi+ákshitam=dhehyákshitam*.
 5. *Svarita+udáttā=uddáttā*. Ex. क्ष + इ॒त् = क्षेत् *kvā+ít=kvét*. अ॒श्वै॒र्णे + अ॒वसे = अ॒श्वै॒र्णवै॒से *adyátyé+ávase=adyátyé 'vase* (Rv. I. 112, 24).
 6. *Svarita+anuddáttā=svarita*. Ex. क्ष + इ॒व = क्षेव *kvā+iva=kvéva*. क्ष + इ॒दानीं = क्षेत् दानीं *kvā+idánám=kvédánám* (Rv. I. 35, 7).

There are, however, some exceptions:

- a. If *uddātta* i coalesces with *anuddātta* i, the long i takes *svarita* (Prāt. 188, 199). Ex. सृचि + इव = सृचीव *sṛuchi+iva=sṛuchīva*. If, however, the first or second i is long, the contraction takes *uddātta*. Ex. हि + हि = हीं *hí+im=hím* (Rv. x. 45, 4).

b. If an *udātta* vowel becomes semivowel before an *anuddātta* vowel, the *anuddātta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योजा चिंद्र् *yój+a+nú+indra=yójá*

* Some MSS. write क्षृष्टत्व.

† Professor Bopp (*Grammatik*, § 30, 5) gives this as an instance of a *svarita* followed by *anudāttatara* and *svarita*. In this case we should have to write रथ्या रथ्येभः. But the fact is that in *rāthyebhīḥ* the first syllable has the *udātta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvīndra. एव + हि + अस्य = एवा स्यस्य *evā+hi+asya=evā hyāsyā* (Rv. I. 8, 8).

Also, नदी *nādī*, plur. नदृः *nādyāḥ*, but gen. sing. नद्यः *nādyāḥ*, because in the former the termination is originally *anuddāta*, in the latter *uddāta*.

- c. If an *udātta e* or *o* coalesces with an (elided) *anudātta a*, it takes *svarita* (Prāt. 188).
Ex. ते + अवर्धनं = तेऽवर्धते *tē+avardhanta=tē'vardhanta*.

According to Māṇḍūkeya all *udātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshikasūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prashishṭa*, the accent of two vowels united into one (*samāveśa, ekibhāva*).
2. *Abhinita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyāñjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *udātta*. Ex. अग्निनीठे *agnim̄ tīṭe*.
5. *Vairitta* (or *pādaviritta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *udātta* (Prāt. 204). Ex. य इद्य या *y idy yā indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyāñjana* and the *vaivritta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyāñjana* is called *tairovirāma*. Ex. गोपतौ *gō'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udātta*, and the second half beginning with an *udātta*, the *svarita* is called *tāthābhārya*. Ex. ननुपात्. Here *ta* is *udātta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhārya* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāshikasūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udātta* and *svarita* in the Satapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udātta* is high, the *anuddātta* low; of the *svarita* one portion is higher than *uddātta*, the rest like *uddātta*, except if an *uddātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *uddātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in माद्यस्त् स्वरपे mādyaśva svārpare, मा mā is *anudātta*, द् da is *udātta*, य् ya is *svarita*, स् sva is *anudātta*, स्व् svār is *svarita*, प् pare pāre, both *anudātta*, but pronounced like *udātta*.



In अदध्रप्रमतिविसिष्टः ádabdhpramatir vásishṭhah, अ a is *uddātta*, द् dab is *svarita*, ध्रप्रम् dhaprama are *anudātta*, but pronounced like *uddātta*, ति ti is *anudātta*, व् va is *udātta*, शिष् shish is *svarita*, थः thah is *anudātta*, but pronounced as *udātta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *uddātta* is high, the *anudātta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekaśruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anuddātta* is c, the *uddātta* would be d, and the *svarita* would rise to e. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udātta* or *svarita*, is lower than *anuddātta*, and hence called *sannatara* or, by the commentators, *anuddāttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traisvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e.g. *uddāttamayam prachitam ekaśruti paryāyah*, Vāj. Prāt. iv. 138.

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पेचिवस् <i>pechivas</i> , having cooked, 205.	मूर्धन् <i>mūrdhan</i> , head, 191.
प्रजापति <i>prajāpati</i> , lord of creatures, 233.	मृज् <i>mrij</i> , cleaning, 162.
प्रतिदिवन् <i>pratidivan</i> , sporting, 192.	मृदु <i>mridu</i> , m. f. n. soft, 230.
प्रत्यच् <i>pratyach</i> , western, 181.	यक्न् <i>yakan</i> , liver, 214.
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प्रधि <i>pradhi</i> , fem., 223.	यज् <i>yaj</i> , sacrificing, 162.
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प्राच् <i>prāch</i> , eastern, 180.	यति <i>yati</i> , as many, 231.
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बहुश्रेयसी <i>bahuśreyasi</i> , auspicious, 227.	राज् <i>rāj</i> , shining, 162.
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बुध् <i>budh</i> , knowing, 157.	राज्ञी <i>rājñi</i> , queen, 193.
बृहत् <i>brihat</i> , great, 185.	रुच् <i>ruch</i> , light, 158.

- रुज् *ruj*, disease, 161.
 रुद्रवा॑स् *rurudvas*, crying, 204.
 रुष् *rush*, anger, 174.
 रै *rai*, wealth, 217.
 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.
 लघु *laghu*, m. f. n. light, 230.
 लिह् *lih*, licking, 174.
 लू *lū*, m. f. cutting, 220.
 वणिज् *vaniж*, merchant, 161.
 °वत् -*vat*, 187.
 वधू *vadhū*, f. wife, 225.
 °वन् -*van*, 191.
 वर्षाः *varshāh*, rainy season, 149.
 वर्षाभू *varshābhū*, frog, 221.
 °वस् -*vas*, part. perfect, 204.
 वाच् *vāch*, speech, 158.
 वातप्रभी *vātpramī*, antelope, 222.
 वार् *vár*, water, 164.
 वारि *vāri*, water, 230.
 °वाह् -*vāh*, carrying, 208.
 विद्वा॑स् *vidvas*, knowing, 205.
 विपात् *vipāś*, a river, 174.
 विप्रुष् *viprush*, drop of water, 174.
 विध्राज् *vibhrāj*, resplendent, 162.
 विवक्ष् *vivaksh*, desirous of saying, 174.
 विविक्ष् *viviksh*, wishing to enter, 174.
 विश् *vis*, entering, 174.
 विश्वपा॑ *viśvapā*, all-preserving, 239.
 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasrīj*, creator, 162.
 विष् *vish*, ordure, 174.
 विष्वच् *vishvach*, all-pervading, 181.
 वृक्षलू *vrikshalū*, tree-hewer, 222.
 वृश् *vriśch*, cutting, 159.
 शकन् *sakan*, ordure, 214.
 शकृत् *sakrit*, ordure, 214.
 शंखधा॑ *śankhadhmā*, shell-blower, 239.
 शासत् *śásat*, commanding, 184.
 शुचि॑ *śuchi*, m. f. n. bright, 230.
 शुद्धधी॑ *śuddhadhi*, thinking pure things, 221.
- शुद्धधी॑ *śuddhadhi*, a pure thinker, 221.
 शुश्रवा॑स् *śuśruvas*, having heard, 205.
 शुष्की॑ *śushkī*, 222.
 श्री॑ *śrī*, f. happiness, 224.
 श्वन् *śvan*, dog, 199.
 श्वेतवा॑ह् *śvetavāh* and श्वेतवा॑स् *śvetavas*, 209.
 संवत् *sainvat*, year, 149.
 सक्थि॑ *sakthi*, thigh, 234.
 सखि॑ *sakhi*, friend, 232.
 सजुस् *sajus*, friend, 172.
 सध्यच् *sadhyach*, accompanying, 181.
 सम्यच् *samyach*, right, 181.
 सम्राज् *samráj*, sovereign, 162.
 सर्वेश्वर् *śarvaśak*, omnipotent, 155.
 सानु॑ *sánu*, ridge, 214.
 सामि॑ *sámi*, half, 149.
 सिकता॑ *sikatāh*, sand, 149.
 सुखी॑ *sukhī*, wishing for pleasure, 222.
 सुगण् *sugan*, ready reckoner, 154.
 सुचक्षुस् *suchakshus*, having good eyes, 165.
 सुज्योतिस् *sujiyotis*, well-lighted, 165.
 सुती॑ *suti*, wishing for a son, 222.
 सुतुस् *sutus*, well-sounding, 170.
 सुधी॑ *sudhī*, m. f. having a good mind, 226.
 सुपिस् *supis*, well-walking, 170.
 सुभृ॑ *subhrū*, m. f. having good brows, 226.
 सुमनस् *sumanas*, well-minded, 165.
 सुश्री॑ *suśrī*, well-faring, 221.
 सुसखि॑ *susakhi*, a good friend, 232.
 सुहिंस् *suhims*, well-striking, 172.
 सुहृद् *suhrid*, friendly, 157.
 सृज् *srij*, creating, 162.
 सोमपा॑ *somapā*, Soma drinker, 239.
 स्त्री॑ *stri*, woman, 228.
 स्त्रिह् *smih*, loving, 174.
 शु *snu*, ridge, 214.
 शुह् *snuh*, spueing, 174.
 स्पृश् *spriś*, touching, 174.
 स्रज् *sraj*, a garland, 161.
 स्रस् *sras*, falling, 173.

स्रुच् <i>sruch</i> , ladle, 158.	हन् <i>han</i> , killing, 202.
स्वयं <i>svayam</i> , self, 149.	हरित् <i>harit</i> , green, 157.
स्वयम्भू <i>svayambhū</i> , self-existing, 221.	हाहा <i>hahā</i> , 240.
स्वर् <i>svar</i> , heaven, 149.	ह्रद् <i>hrid</i> , heart, 214.
स्वसृ <i>svasti</i> , sister, 235.	ह्रदय् <i>hridaya</i> , heart, 214.
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INDEX OF VERBS.

NOTE—The number refers to the number of each verb in the Appendix.

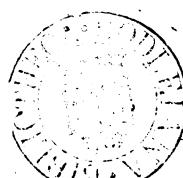
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इंद् <i>ind</i> , to govern, 13.	कृप् <i>krip</i> , to be able, 89, 87.
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इष् <i>ish</i> , to wish, 118, 31.	कृष् <i>krish</i> , to trace, 106.
ईक्ष् <i>iksh</i> , to see, 69.	

- कृ *kṛī*, to scatter, 113.
 कृत् *kṛīt*, to praise, 138.
 क्रम् *kram*, to stride, 30, 29.
 क्री *kṛī*, to buy, 153.
 क्लम् *klam*, to tire, 29, 30, 130.
 क्षण् *kshan*, to kill, 149.
 क्षम् *ksham*, to bear, 130.
 क्षि *kshi*, to wane, to diminish, 24.
 क्षिण् *kshin*, to kill, 150.
 खद् *khad*, to eat, 8.
 खन् *khan*, to dig, 95.
 खिद् *khid*, to vex, 107.
 ख्या *khyā*, to proclaim, 166.
 गद् *gad*, to speak, 9.
 गम् *gam*, to go, 33, 31.
 गा *gā*, to go, 83.
 गुप् *gup*, to protect, 26, 63.
 गुह् *guh*, to hide, 97, 29.
 गै *gai*, to sing, 44.
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 घ्रा *ghrā*, to smell, 54.
 चकास् *chakās*, to shine, 177.
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 चम् *cham*, to eat, 29.
 चह् *chah*, to pound, 137.
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 जि *ji*, to excel, 36.
 जृ *jṛī*, to grow old, 123, 156.
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- ज्या *jyā*, to grow weak, 158, 36, 105.
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 तम् *tam*, to languish, 130.
 तिज् *tij*, to forbear, (*तितिष्ठते titikshate*), 75, 63.
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 तुद् *tud*, to strike, 104.
 तृप् *trip*, to delight, 127, 38.
 तृह् *trih*, to kill, 208.
 त्रि *tri*, to cross, 61.
 त्रप् *trap*, to be ashamed, 74.
 त्रस् *tras*, to tremble, 30.
 त्रुट् *trut*, to cut, 30.
 त्वर् *tvar*, to hurry, 92.
 दंश् *dams*, to bite, 62, 73.
 दह् *dad*, to give, 70.
 दम् *dam*, to tame, 130.
 दरिद्रा *daridrā*, to be poor, 179, 177.
 दह् *dah*, to burn, 42.
 दा *dā*, to give, 58.
 दा *dā*, to give, 200.
 दान् *dán*, दीदांसति *dídámsati*, to straighten, 63.
 दिव् *div*, to play, 121.
 दी *dī*, to decay, 154.
 दीर्थी *dīrthī*, to shine, 177.
 दुह् *duh*, to milk, 188.
 दृ *dri*, to observe, 120.
 दृश् *dris*, to see, (*पश् pas*), 48, 38.
 दृष्टि *dṛī*, to tear, 156.
 दे *de*, to protect, 85.
 दै *dai*, to cleanse, 46.
 दै *dai*, to protect, 85.
 दो *do*, to cut, 124.
 द्युत् *dyut*, to shine, 86.
 द्विष् *dvish*, to hate, 187.
 धा *dhā*, to place, 201.
 धू *dhū*, to shake, 156.
 धूप् *dhūp*, to warm, 27.

धे *dhe*, to drink, 47.
 धा *dhamā*, to blow, 55.
 नहू *nad*, to hum, 11.
 नम् *nam*, to bow, 32.
 नश् *naś*, to perish, 129, 117.
 नह् *nah*, to bind, 135.
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 निज् *nij*, to cleanse, 202.
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 पण् *pan*, to traffic, 26.
 पण् *pan*, to praise, 76.
 पत् *pat*, to fall, 64.
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 पन् *pan*, to praise, 26, 76.
 पश्य *paśya*, to see, 48.
 पा *pā*, to drink, 53.
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 पू *pū*, to purify, 156.
 पृ *prī*, to fill, 195, 156.
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 बंध् *bandh*, to bind, 160.
 बुध् *budh*, to perceive, 134.
 ब्रू *brū*, to speak, 190.
 भंज् *bhañj*, to break, 206.
 भी *bhi*, to fear, 193.
 भू *bhū*, to be, 1.
 भृ *bhri*, to carry, 199.
 भर्ज् *bhrajj*, to fry, 105.
 भ्रम् *bhram*, to roam, 30, 130.
 भ्रांश् *bhrāś*, to shine, 30.
 भ्रांश् *bhlāś*, to shine, 30.
 मञ्ज् *majj*, to sink, 117.
 मह् *mad*, to rejoice, 130.
 मंथ् *manth*, to shake, to churn, 5.
 मव् *mav*, to bind, 92.
 मा *mā*, to measure, 164.

मा *mā*, to measure, 198..
 मान् *mān*, मीमांसते *mīmāṁsatate*, to search, 63.
 मि *mi*, to throw, 154.
 मिद् *mid*, to be wet, 131.
 मिह् *mih*, to sprinkle, 41.
 मी *mī*, to kill, 154.
 मुच् *much*, to loosen, 107.
 मुह् *muḥ*, to be foolish, 128.
 मृ *mṛi*, to die, 119.
 मृज् *mrij*, to clean, 174.
 म्ना *mnd*, to study, 57.
 मुच् *mruch*, to go, 19.
 यज् *yaj*, to sacrifice, 99.
 यम् *yam*, to stop, 31, 58.
 यम् *yam*, to feed, 137.
 या *yā*, to go, 165.
 यु *yu*, to mix, 169.
 रंज् *rañj*, to tinge, 62.
 रद् *rad*, to trace, 10.
 रम् *ram*, to sport, 91.
 राज् *rāj*, to shine, 94.
 रु *ru*, to go, to kill, 84.
 रु *ru*, to shout, 170.
 रुद् *rud*, to cry, 176.
 रुध् *rudh*, to shut out, 203.
 रुष् *rush*, to kill, 39.
 लष् *lash*, to desire, 30.
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 लू *lū*, to cut, 156.
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 वज् *vaj*, to go, 21.
 वद् *vad*, to speak, 66.
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 वय् *vay*, to go, 105.
 वल् *val*, to live, 137.
 वश् *vas*, to desire, 167, 105.
 वस् *vas*, to dwell, 65.
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विज् *vij*, to separate, 202.
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विद् *vid*, to know, 172.
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वृ *vri*, to choose, 142; Parasmaipada.
वृ *vri*, to cherish, 161; Ātmanepada.
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वृथ् *vridh*, to grow, 87.
वृति *vriti*, to choose, 156.
वे *ve*, to weave, 102.
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व्याच् *vyach*, to surround, 105.
व्याध् *vyath*, to fear, to suffer pain, 90.
व्याध् *vyadh*, to pierce, 126, 105.
व्रज् *vraj*, to go, 22.
व्रश् *vrasch*, to cut, 112, 105.
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शद् *sad*, to wither, 51.
शम् *śam*, to cease, 130.
शान् *śān*, शीशांसति *śśānsati*, to sharpen, 63.
शास् *śas*, to command, 180, 177.
शिष् *śish*, to distinguish, 204.
शी *śi*, to lie down, 185.
शृध् *śridh*, to hurt, 87.
शो *śo*, to sharpen, 124.
शुत् *śchut*, to flow, 4.
श्युत् *śchyut*, to flow, 4.
श्रम् *śram*, to tire, 130.
श्रि *śri*, to go, to serve, 98.
श्रु *śru*, to hear, 145.
श्रस् *śras*, to breathe, 176.
श्वि *śvi*, to swell, 67.
श्वै *śhyai*, to sound, 45.
श्विव् *śhiv*, to spit, 35, 29.
श्वाश् *shvashk*, to go, 71.
संज् *sañj*, to stick, 62, 73.
सद् *sad*, to perish, 52.



सन् *san*, to obtain, 151.
सह् *sah*, to bear, 93.
सिष् *sich*, to sprinkle, 107.
सिध् *sidh*, to go, and **सिध्** *sidh*, to command, 7.
सिव् *śriv*, to serve, 82.
सु *su*, to distil, 139.
सू *sū*, to bear, to bring forth, 184.
सृ *sri*, to go, 50.
सृज् *srij*, to let off, 116, 38, 48.
सो *so*, to finish, 125, 124.
स्कंद *skand*, to approach, 60.
स्कंभ *skambh*, to support, 155.
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स्तु *stu*, to praise, 170.
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स्तृ *stri*, to cover, 156.
स्त्यै *styai*, to sound, 45.
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हिंस् *hims*, to kill, 205.
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ह्रि *hri*, to take, 96.
ही *hri*, to be ashamed, 194.
हृ *hṛi*, to bend, 59.
हे *hve*, to call, 103.

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